

THE *4152.a. 56*  
Clergy-Man's Pretence *1-8.*

O F  
*Divine Right to Tithes,*  
Examined and Refuted.

BEING  
A Full ANSWER to *W. W's Fourth*  
*Letter, in his Book, Intituled,*  
*The Clergy's Legal Right to Tithes asserted.*  
To which he hath also annexed,  
*A Justification of the Divine RIGHT,*  
Erroneously so called.

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By *John Gratton.* *R*

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*In the New Law, neither Christ, nor any of his*  
*Apostles, took Tithes of the People, nor com-*  
*manded the People to pay Tithes, neither to*  
*Priests, nor to Deacons. William Thorp, in*  
*Fox's Acts and Monuments, Vol. I. p. 611.*

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L O N D O N,  
Printed and Sold by *T. Sowle,* in *White-*  
*Hart-Court in Gracious-Street, 1703.*





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# TO THE READER.

*Friendly Reader,*

**M**Y Writing and Publishing of this Book, was briefly occasioned thus: A Friend of mine refusing to pay *Tithes* to the Priest of the Parish, meerly upon the Account of his Faith and Conscience towards God; the Priest wrote a Letter to him about it: The Friend, being a plain, honest, laborious Man, not used much to writing, desired that either I or my Son should answer him: Whereupon I wrote a few Lines for him to the Priest, and sent them to my Friend; which, after he had perus'd, and approv'd, he sent them to the Priest: After which, he wrote again, and I answer'd that, and sent it to my Friend, and he to the Priest; who wrote to me again, and I sent him an Answer to that also; but not expecting my Letters should have been put in print, I did not bestow that pains upon them to be so full in every particular, or to clear up Matters so

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plainly;

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plainly, as I might have done. And he finding, as he apprehended, some shortness in them, and as he might conclude, his own addapted so well to his design; he, unknown to me, and contrary to common Justice, causes them to be printed, with a Fourth Letter of his, and sends a Book to my Friend, who transmitted it to me: Unto which, this is an Answer; which I desire thee to read without Partiality or Prejudice, and in a Charitable Mind towards both sides.

It is cause of Grief and Sorrow of Heart to me, to see so much of *Self*, and the *Love of Money*, which the Apostle said, *was the root of all Evil*, abound in this Age, and so little of the Love of God appear; which the Apostle speaking of, saith, *It seeketh not its own, suffereth long, is kind, envieth not, vaunteth not it self, is not puffed up*; yea, saith he, *It never fails: Prophecies shall fail, Tongues shall cease, Knowledge vanish away; but Faith, Hope and Love, abide; the greatest of which three, is Love*; or, *Charity*, 1 Cor. 13. And says he, *Follow after Charity, and desire Spiritual Gifts, but rather that you may prophecy: He that prophesieth, speaketh unto Men to Edification, Exhortation, and Comfort*, 1 Cor. 14. 1, 3. Where it is clear, that this *Prophecying*, here spoken of, was preaching

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preaching unto Men, in the Love of God, and as Ministers were enabled by Spiritual Gifts, in the Power and Demonstration of the Holy Spirit: *As every Man hath received the Gift, even so minister the same one to another, as good Stewards of the manifold Grace of God,* 1 Pet. 4. 10. And so doing, *the Body edifies it self in Love, and dwells in Love, Faith, Hope, &c.* And these three abide at this Day in the Body of Christ: *For by one Spirit are we all baptized into one Body, and all made to drink into one Spirit,* 1 Cor. 12. 13. and Faith works by Love, and gives Victory over the World; and standing in the Power of God, and not in the Wisdom of Man, it brings Men to Hope, and confide in the Lord, who hath in Mercy bestow'd his good Gifts upon them. And as he spared not his own Son, but gave him freely for us all, so shall he also with him freely give us all things; so that if we are Christ's, we are God's; the Lord is our Portion, we shall not want, nor need we fear what Man can do unto us. So on Him alone, who is God over all, his People depend; to Him do they look, and from him only they have their Expectation: And having an Eye to him, that is Invisible, and feeling his Love abide, they give up in Obedience to him; and when

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he bids them Go, they go; and what he bids them Do, they do it: So, Blessed be his Name for ever, they have wanted nothing to this day, that hath been meet and convenient for them; tho' deep Sufferings have attended them in several places, with many Troubles, Exercises, &c. yet all work together for good, to them that love God; and in what Estate soever they are, they have learnt therewith to be content: So that they take joyfully the Spoiling of their Goods, but never spoil any Man's; and rejoyce they are thought worthy to suffer for Christ's sake, but never make any Body suffer for his; but love all Men, and do as they would be done unto; never pretending to have Power over the Faith of any, nor offer to force them unto their Faith; for they know Faith is the Gift of God, and not of Man; and that it is not only given them from God to Believe, but to Suffer for his sake. So they never offer to be as Lord's over God's Heritage, or any thing of that kind: *But he that is greatest, is Servant of all*; for their Greatness is not in outward Riches and Worldly Power; for their Master's Kingdom is not of this World: But their Greatness is, in their be-  
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## To the READER.

ing more gifted with Spiritual Gifts, and endow'd with Power from above, to carry them on in the Work of the Ministry; whereby they become serviceable to all that believe and partake of the Faith and Love of God, who lives and abides for ever. *The Fruits of the Spirit*, saith the Apostle, *are Love*, Gal. 5. And a Remnant can say, it is Fruitful to this Day, praised be our God for ever, amongst and in them that live and walk in it. And I wish that all those, that say they believe, would receive it, being the Invitation is so large, that every one that will, may come, and take freely, *Rev. 22. 17.*

But if Men will not: *For the World loves its own; and if any Man love the World, the Love of God is not in him:* I say, If Men will not receive the Holy Ghost, but resist, quench, despise it, turn from it, and set it at nought; and yet after all, as we may see former Ages did, pretend still to be Sent of God, and be Ministers of Christ, &c. 'tis no wonder that such Men (as *Jude* and *Peter* speaks of) are *Sensual, Selfish, Worldly, Proud, Covetous, and Unmerciful*; crying out, not unto God, but to the Great Ones of the Earth, *Help, Help, Give, Give*; for here are Men come abroad, a sort of People, that have Laws

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*diverse from all People, neither keep they the King's Laws; so it is not for the King's profit to suffer them: Let it be written, that they may be destroy'd, Esth. 3.8,9.* Here was that Spirit in *Haman*, which was for destroying Man, Woman and Child, and has appeared in divers Ages of the World. But what Evil had they done? Why they would not bow the Knee, nor it seems worship proud and haughty Man: For the Humble would not be worshipped, nor the Servants of God, tho' Angels. But were they Honest, True, and Peaceable Subjects to the King? Yes: And so true, that *Mordecai* discovered two of *Haman's* People to be Traitors to the King; and *Haman* could not charge *Mordecai*, nor his People, in the least, with any thing of that kind, as appeared afterwards; but all that gave Offence was, their standing firm in their Obedience to, and Worshipping of their God: But they, a Peaceable People, and Quiet in the Land, paid due Allegiance unto the King, were very Honest and Just to all Men, without Respect of Persons; and the Lord shew'd his Care of them, his own People, after all the false Accusations and Misrepresentations of *Haman*; and so wrought in the Heart of the King, that the King caus'd the Records to be searched, and their Loyalty

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Loyalty and Honesty appear'd; and the King's Heart turn'd to shew them Favour, and they were preserv'd,

Now God is the same at this Day, and is as All-sufficient as ever; and nothing shall befall his People, without his Providence: So that all his Servants may trust and confide in him; who hath delivered, doth, and we hope will deliver all that live in true Obedience unto him, and will give them of his good Spirit, and provide for them: So that neither Food nor Raiment, no, nor Grace, Glory, nor any good thing, will he withhold from them that walk uprightly; for his Love is an Everlasting Love, and his Mercies endure for evermore.

And they that keep his Commandments, abide in his Love: Where the Love of God is, it will not be said to a Brother or Sister, that wants Raiment, or is destitute of daily Food, *Depart in Peace, be ye warmed and filled*; and not give them those things they need for the Body; see James 2. 15, 16. For, *God hath chosen the Poor of this World, Rich in Faith, and Heirs of the Kingdom, which he hath promised to them that Love him.* Vers. 5. *But Rich Men oppress the Poor, and draw them before the Judgment*

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ment Seats. Vers. 6. Faith without Works is Dead. Vers. 7. So God is Love: He that dwells in God, dwells in Love; and loves his Brother, whom he hath seen; else how can he love God, whom he hath not seen? And here's the true Church, that is cloath'd with the *Wedding-Garment*: She hath put on Charity, a Beautiful Robe indeed; and by this she is known to be the Lord's; She loves him better than either Silver or Gold; yea, better than either Husband, Wife, Child, Parents, or her own Life; or else she would not be worthy of him; And in this Love she serves him, and all that are his, yea, all the Sons and Daughters of Men; for they are his both by Creation and Purchase, and gives cheerfully to the Needy; and God loves a cheerful Giver. And this is the Christian Liberty of Love; and it is Glorious, the Heart is enlarged; here's no Force or Compulsion upon any: But those whom Christ sends out, *If they will not receive you, when ye depart, shake off the Dust of your Feet, for a Testimony against them*: But not a word of Suing them at Law, and making them pay, whether they will hear the Hireling Priests or no.

Now



## To the READER,

Now while People kept in the Love of God, Jude 21. they built up one another in the most Holy Faith, and praying in the Holy Ghost, there were great Fruits of it brought forth, and special Care taken, that there was no lack; and one Church sent unto another, and Collections were made, and distributed as every Man had need; and none oppressed, on any hand.

And Glory to God for ever, he hath gathered a Remnant by his own Revealed Arm, and the true Church is in God, 1 Thess. 1. and 2 Thess. 1. And in him she lives, and loves one another, and injures no Man; and the Law of the Spirit of Life, hath made the Faithful free from the Law of Sin and Death. And what the Law of Moses could not do, Christ hath done, and doth; and so brings in perfect Love, that casteth out slavish Fear of want. And those that go not in the Love of God, but in the Love of Self, and the High Things that are in this World; these neither profit their own Souls, nor the Souls of others; nor do these get Victory over either the World, or Sin; but are carried away of their own Lusts, and enticed; falling into divers Temptations and Snares, and many hurtful Lusts: And tho' when they come

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come at the last Day, which Christ speaks of, and say, Lord, we have preached and prayed in thy Name, we have eaten and drank in thy Presence, and in thy Name cast out Devils, and done many Wonderful Works; yet I will say, says he, to them, Depart from me, I know ye not, ye Workers of Iniquity.

Oh that all, that name the Name of Christ, may consider these things, and depart from Iniquity, and obey the great God of Heaven and Earth: For it is not every one that saith, Lord, Lord, that shall enter into the Kingdom of Heaven; but he that doth the Will of the Father which is in Heaven.

O Lord, thy Kingdom come, thy Will be done, in Earth, as it is in Heaven:

So prayeth he, that wisheth well to  
all the Children of Men,

J. G.

Written in the 12th Month,  
call'd February, 170 $\frac{1}{2}$ .

THE

[ 1 ]

THE

Clergy-Man's Pretence

OF

*Divine Right to TITHES,*

Examined and Refuted.

W. W.

**T**Here is a Book come to my Hands of thy putting forth, as it seems, containing most part of the Letters thou didst write to T. S. and mine, in Answer to them: I suppose thy Cause, as thou thinkest, is so well pleaded, that thou would'st print them without my Privy or Knowledge, to shew, perhaps, as thou conceitedst, thy Parts and Wisdom, and my Weakness and Ignorance. I did not think, when I wrote those Letters to thee, that thou would'st have published them without making me acquainted; for if I had thought so, I should have been more exact, both as to Argument and Orthography: But however, tho' thou hast endeavoured to Expose me, and the Cause I stand in defence of; yet I see not that any unbyassed Person hath just occasion to cry Victory on thy side: For Solid Answers thou givest very few, but art full stock'd with Taunts, Evasions, and Flourishes; as tho' the things I wrote to thee, were so easily answered, that thou sportest thy self with

with ridiculing both them and me, yea, and my Friends also. But this I am not very free to let pass, lest thou should'st not only boast of Victory, before thou hast obtain'd it; but chiefly, lest Truth, and Honest Enquirers, and Lovers of it, should suffer, by thy Knacks, Tricks, and little Arts, to carry on thy Un-Gospel Practice, of taking *Tithes* of them that receive nothing from thee at all, nor need any thing of thine; and therefore are sore oppress'd by thee.

In my First Letter, I told thee, *No Law of God can be produc'd for such Work under the Gospel Dispensation, (viz. for taking of Tithes.)* This thou never disprov'd'st yet, nor produc'd'st any Law of God for it. I also told thee, *That a Clergy-man, I suppose, thou takest to be one called to the Ministry of the Gospel:* If so, then he is sent of God, gifted, fitted and furnished by the Lord, and as he *freely receives*, so he is commanded *freely to give*, Mat. 10. 8. But I find no word from Christ, in all the *New Testament*, to sell and force payment, whether People will or no. This thou also hast not yet disprov'd, nor canst, nor all the World to help thee.

But thou tell'st me in thy Second Letter, *That by oversight thou omitted'st this; and sayest, I should explain my self, what sort of Mission, and what sort of Gifts I speak of; for thou sayest, If I mean Extraordinary Mission, or Supernatural Gifts, such as our Saviour speaks of in Mat. 10. & 8. thou must deny, that thou takest a Clergyman to be one so Called of God, and so*  
*Gifted:*



*Gifted*: This is thy plain Confession. But dost thou know of none Called of God, Gifted, Fitted, Furnished, and Sent of him freely, in his great Love, in these Days? Then who Sends thee and thy Brethren? And who Fits and Furnishes you, or Calls you to what you do? The Gifts I mean, are such as come from above, such as God gives to fit Men for the Ministry of the Gospel, good and perfect Gifts, as James saith, chap. 1. 17. *that come from above, from the Father of Lights; with whom is no variableness, neither shadow of change; such as in Eph. 4. 11, &c. are spoken of, some Apostles, some Prophets, Evangelists, Pastors, Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the Edifying of the Body of Christ; till we all come into the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man; unto the measure of the stature of the fulness of Christ: That we henceforth be no more Children, tossed to and fro, and carried about with every Wind of Doctrine, by the slight of Men, and cunning Craftiness, whereby they lie in wait to deceive; but speaking the Truth in Love, they may grow up in him in all things, which is the Head, even Christ.* And these are the Gifts I mean. Now thou callest thy self a *Pastor*, and subscribest thy self *T. S's Pastor*; but who made thee so?

These Gifts are from above, good and perfect, supernatural and divine Gifts, to fit Men for Divine Services and Worship. And if thou hast not the Gift of a *Pastor* given thee from above freely, from the Father

their of Lights, where hadst thou thy Gifts? Who made thee a *Pastor*? I think, if Scripture must be believed, then no Man hath any thing, or can receive any thing, except it be given him from Heaven, *John* 3. 27. And are not these Gifts, for the Work of the Ministry, Extraordinary and Supernatural? If he that ministers, is no more fitted, gifted and furnished, than he that is ministered unto by him, what hast thou, or any Man, that he hath not received? Who made thee to differ? What must thy Flock feed on, if no more grow up in thee, their pretended *Pastor*, nor spring up in thee, than in them?

And it is evident, that these Gifts being given freely from above, they are not attainable by any Art, Strength, Power, Wisdom, Righteousness, or Skill of Man: For in vain, as to these things, is the help of Man. Therefore the Natural Man knows not the things of God, nor understands them; nor indeed can he, by all his Natural Attainments, or Humane Arts.

Let all Flesh therefore be silent before the Lord, and the Lord alone be exalted, in this his Glorious Gospel-Day: And take the Apostle's Counsel to the *Romans*, chap. 12. 3, 4, 5, 6, 7, 8, 9. *Every Man not to think more highly of himself, than he ought to think; but think soberly, as God hath dealt to every Man the measure of Faith. For as we have many Members in one Body, and all Members have not the same Office; so we being many, are one Body in Christ, and every one Members one of another:*  
 Having

Having then Gifts, differing according to the Grace that is given to us; whether Prophecy, let us prophesie according to the proportion of Faith; or Ministry, let us wait on our ministring; or he that teacheth, on Teaching; or he that exhorteth, on Exhortation:—Let Love be without Dissimulation; abhor that which is Evil, cleave to that which is Good, Rom. 12. 6, 7, 8, 9. So here the Church, or Body of Christ, edifies it self in Love, is brought into Christ its Head, and he ministers to every Member, and makes every Member serviceable in its Place, and comfortable in the Body. So that, though there are diversities of Gifts, yet 'tis the same Spirit that gives to one, and to another. And though there are diversities of Operations, yet it is the same God which worketh all in all: See 1 Cor. 12. So here's but one Lord, one Master, one Head and Law-giver, one Fountain, in whom all our Fresh-springs are.

Hence all Boasting is excluded; and one Member cannot say to another, *I have no need of thee*; the Eye to the Hand, nor the Head to the Feet; yet every one is serviceable in his place, and in Love doth his office and service, according to the ability given him of the Lord, as good Stewards of the manifold Gifts of God. Now these good and perfect Gifts coming from above, are doubtless Supernatural Gifts: And yet all are not gifted for Miracles, all have not the Gift of Healing, nor do all speak with Tongues, nor do all Interpret; but he may  
 B speak

speak with a Tongue, that cannot interpret.  
 But that *Extraordinary Mission* thou talk'st of,  
 tell me what thou mean'st by it: Doth any  
 Man take that Honour to himself, to be a  
*Pastor, Teacher, &c.* but he that is call'd of  
 God? See *Heb. 5. 4.* Is any Man Call'd  
 rightly, that is not Call'd of God? For it is  
 not by way of a Carnal Commandment, but  
 in the Power of an Endless Life, *Heb. 7. 16.*  
*Life and Immortality* being come. But it  
 seems, except Men work Miracles, they  
 must not be reckoned to be Sent of God;  
 this I take to be thy *Extraordinary Mission*;  
 and to be Sent and Ordained of Man, is  
 Ordinary indeed, and hath no force upon  
 a Man, further than suits with his Interest;  
 and that *Rome* well knew, when she made  
 her *Motives and Bait* so strong as they  
 are, for Self-ease, Honour, Exaltation and In-  
 terest.

But, Friend *William*, dost not thou pretend  
 to Miracles, although thou deniest an Extra-  
 ordinary Mission? For is it not a Miraculous  
 Work, with a few drops of Water, and a few  
 formal Prayers, for a Man to make an Infant  
 a Child of God, a Member of Christ, and an  
 Inheritor of the Kingdom of Heaven? Is it  
 not a Miracle for a Man to have so much  
 Power committed to him, as to be able to  
 absolve Sick People from all their Sins? Is it  
 not Miraculous, that a Man should be able  
 to deny the Devil, and all his Works, the  
 Pumps and Vanities of this wicked World,

the



the sinful Lusts of the Flesh, with all the Desires of the same; so as not to follow, or be led by them?

Surely these are great Things, and great States, for one Man to bring another into; and these are brave People, that attain such States and Conditions; perfect Men, yea, Perfect and Compleat in the whole Will of God: *Perfect and Compleat, wanting nothing.* These may sing, as David did, *The Lord is my Shepherd, I shall not want,* Psal. 23. 1.

These Works, in my Thoughts, are more Miraculous, than Healing of Bodily Distempers; and dost not thou pretend to these?

But however, it's clear from plain Scripture, that no Man ought to run, if God send him not; and those that do so run, never profit the People at all.

And it's also clear, that those that are sent of God, are by him Gifted, Fitted, and Furnished for the Work he sends them to do: And those that are Faithful, good Stewards of what they are entrusted with, they need not fear what Man can do unto them; nor take care what to *Eat, Drink, or be Cloath'd* with.

Having a little hinted about this of the Mission and Qualifications of true Ministers of Christ; I proceed to tell thee, That tis great Boldness in thee to affirm, that Christ's words to his Apostles, *Mat. 10. 8. Freely ye have received, freely give,* did only belong to that Journey: For if so, then what did the rest he

spoke to them at that time belong to? It's true, how far they were to go, is plainly there set down: But they were not that Journey delivered up to Councils, nor scourged in Synagogues, that we read of, nor brought before Governours or Kings, for a Testimony against them and the Gentiles: Surely this relates to further Times, than that particular Journey. But as it is proved before, that the Ministers of *Christ* are *Called, Gifted, Sent, Fitted, and Furnished* for the Work of the Ministry of the Gospel; so the Reason stands good, which *Christ* laid down then, *Freely ye have received.*

There is no Man hath any thing of Spiritual Abilities at this Day, but what's freely given him from above: For the Natural Man is Natural still, and knows not the things of the Spirit of God; neither can he know them, because they are Spiritually discern'd. So that it's said, *The Spirit seareth all things, yea, the deep things of God*; and the Spiritual Man discerns all things: But no Man can be truly a Spiritual Man, without the Gift of the Holy Spirit be given him in some measure from above: And if he freely receives, then let him freely give of his Spirituals, in the Love of God; as we find the Apostles did: *Who came not with the enticing Words of Man's Wisdom, or that Man's Wisdom reacheth, but with Words the Holy Ghost teacheth.*

So when the Church came together into one place, one had a Psalm, a Doctrine, &c. read 1 Cor. 14. And take notice, that the

*Mani-*

*Manifestation of the Spirit is given to every Man to profit withal, 1 Cor. 12. 7. and that if any thing be revealed to him that sits by, let him speak, and let the rest hold their peace; and that he that Prophesied, spoke to Men for Edification, Exhortation and Comfort; see 1 Cor. 14. So here every Man ministered as he was enabled in the Gift that God had given him, freely, as he received: So that the Apostle Peter exhorted, That if any Man speak, let him speak as the Oracles of God: If any Man minister, let him do it as of the ability which God giveth; that God in all things may be glorified, 1 Pet. 4. 11.*

Now here is Gospel-Method, Gospel-Order and Government, Gospel-Ministers, all in their Gifts, freely ministering, as they freely receive: And God is the same to day, as yesterday, and for ever.

This then is clear, that as the Reason of Christ's Command abides, and will to the end of the World; so the Command, for that Reason, abides amongst his People, and will do to the end. If this be granted, as it cannot fairly be denied, then let us see *how, and when, and by whom, Tithes were brought in; and in so doing, I shall Answer all thy Book very fully: And that we may take things before us, and so pass on through Times and Seasons, both according to holy Scriptures of Truth, and other Records I can get; I shall begin with Abraham, seeing thou think'st thou hast done thy business so partly,*  
with

with what thou arguest from *Abraham's Giving*, not *Paying*, that's thy word, but *Giving* the Tenth of the Spoil to *Melchisedec*; which was before any Command was given out for Tithes to *Levi*.

*Abraham*, in his return from Redeeming his Nephew *Lot*, with all his Substance, and all the Substance of *Sodom* and *Gomarrab*, Gen. 14. 9. 11. 12. 13. was met by *Melchisedec*, King of *Salem*, and Priest of the most High God, who blessed *Abraham*, and brought out Bread and Wine, and gave unto him, and the rest, who were with him; unto whom *Abraham* gave the Tenth of all the Spoil he had taken from *Chedorlaomer*, and the Kings that were with him, Gen. 14. 20. Heb. 7. 4. *Cbrysostom* understands the Text only to be of the Spoils, whereof *Abraham* made *Melchisedec* a Partaker, by giving him the first Fruits of his Martial Performance. *Hierom*, often styles it, The Tenth of the Spoil of the Prey, and of the Victory: See *Selden's History of Tithes*, cap. 1. sect. 1. Now here thou seemest to ground thy Plea for the paying of Tithes due before the Law, which was only but a free Gift of *Abraham's* to *Melchisedec*, of the Spoil he had taken; and that but once, that we read of; take notice of that: Not of his Family's Labour or Industry, but of the Spoil of what he had taken. And it is very clear, that it was a voluntary thing, and freely given, by way of Gratitude, unto *Melchisedec*, to requite his Kindness; who brought forth Bread and Wine



Wine unto him and his Soldiers, after a great Pursuit, for their Refreshment. Now it doth not appear, that if Abraham had not given the Tenth of the Spoil, that he had sinned; for no Law had been broken, because there was none extant, that we read of; and therefore, by thy own Argument, there could be no Transgression. So that an Example of this Nature cannot be a Binding Law to future Generations; for if the Ministry of this Age will make this a Binding Rule, may we not then require Bread and Wine for our selves and Families, of every Parish-Priest, and every Officer for himself and Soldiers, at their return from Victories; for the one Example is as binding as the other, both of them being voluntary.

The next Passage, is Jacob's Vow, in Gen. 28. 22. *This Stone, said he, which I have set for a Pillar, shall be God's House; and of all that thou shalt give me, I will surely give the Tenth unto thee.*

Here was an Extraordinary Occasion, and more than Ordinary Appearance from God unto Jacob, as he travelled from his Father to Haran, to take a Wife of his own Kindred; and here lying down, with his Head upon a Stone, Night being come, the Lord appear'd, and said unto him, Gen. 28. 13, 14. *I am the Lord God of Abraham, and the God of Isaac; the Land whereon thou liest, to thee will I give it, and to thy Seed, &c. And in thee, and in thy Seed, shall all the Families of the Earth be*

blessed : So he called the place *Bethel*, viz.  
*The House of God* ; because of the Glorious  
 Appearance of God, and of his great Pro-  
 mise made unto him, which he believ'd :  
 And his Heart being open'd, and full with  
 Joy and Faith, he promised to the Lord,  
 saying, If God will be with me, and keep me  
 in this way that I go, — so that I come again to  
 my Father's House in peace, then shall the Lord  
 be my God ; and of all that thou givest me, I will  
 surely give the Tenth unto thee ; which he per-  
 formed after Twenty Years, as *Josephus's* words  
 import, *Antiq. l. i. c. 19.* Offering to the Lord the  
 Tenth of his Substance, which he had got at Haran ;  
 after that he return'd to the place, where God  
 appeared to him : But into whose Hands it  
 was given, it appears not, nor what it was  
 done with.

But this was also a voluntary, Free Gift of  
*Jacob*, as a return of Thankfulness to the  
 Lord, for his great Promise and Blessing to  
 him and his Seed.

But the Lord did not command any Peo-  
 ple to pay Tithes, but *Israel*, whose Law was  
 given forth Four Hundred and Thirty Years  
 after the Promise, *Gal. 3. 17.* Neither were  
 they ever payable, but by the Jews, after  
 they came to the Land of *Canaan*, and to  
*Levi's* Tribe only, to the Jewish Priests, that  
 had no Inheritance allotted by the Lord, of  
 all the Land of *Canaan*, or beyond *Jordan*,  
 but only the Tenth, according to the Lord's  
 Command, for the Office of the Priesthood,

and

and Service of the Tabernacle, *Numb.* 18. 20, 21, 22, 23, 24. Now as the Tenth were paid to the *Levites*, so they paid a Tenth of the Tenth unto the *Priests*, *Numb.* 18. 26, 28.

And since the Apostacy enter'd, the late *Priests*, from this Example, have paid it to the *Pope*, being, as they reckon him, Chief Vicar upon Earth, &c. Since the *Pope's* Supremacy ceas'd with us in *England*, a Law was made to pay the First Fruits to the Crown, *Stat.* 26. *Hen.* 8.

But it's evident, there were several sorts of Tithes and Offerings, spoken of in the Holy Scriptures, which, I hope, I need not mention; so that the Poor, the Widow, the Stranger, had Relief from them, *Deut.* 16. 11. But now, though the *Priests* of our Times will have the Tithes of many things, besides Corn, Hay, Wool, Lamb, as Pigs, Geese, Fruits, and Roots, with abundance more, as Calves, Foals, Garden-penny, Smoak or Peter-pence, which hereafter may be spoken of; yet they leave the Poor, the Widow and Stranger, to be relieved by who will.

After the Second Temple was destroy'd, and the Jews dispers'd, my Author, viz. *Francis Howgill*, in *The Great Case of Tithes reviv'd*, page 557. of his Works, saith, Then the Laws of First-Fruits, Offerings and Tithe, with them ceased; for their Doctors determined, That according to the Law, no Inhabitants, but of the Land of *Israel*, were

to

to pay any. *First*, Because they wanted their Priesthood and Temple. *Secondly*, Because the Law did restrain the Payment thereof to Canaan. And herein they all agree. Also *Eusebius* agrees with the Jewish Rabbins, That Tithes were only limited unto the Land of *Israel*. *Demonst. Evang. l. 1. c. 1.*

How things went on, and how they continued, appears in the Scriptures, and part in their great *Sanhedrim*, or Court of Seventy Elders. But it's clear on all hands, that Tithes only were given to the Levites, and Officers of the Temple and Tabernacle; and for the better Ordering of things, they were divided into Parts, as *Levites*, *Kohathites*, *Gershonites*, *Merarites*; and these received the Tents, and gave to the Priests their part, which belonged to them, according to God's Law in that Covenant. And after the Sons of *Aaron* grew and multiplied, then there was a Division of Twenty-Four Ranks or Courses, to serve at the Temple.

Is not this imitated by *Deans*, *Prebends*, &c. who take their Turns at *Cathedrals*, so called; or taken from the Church of *Rome*, for that's more likely; because I find not the Names amongst the *Jews*, nor in the *Primitive Church*, truly so called? But the Priests of *Aaron* gave Attendance to do their Office, and



and burnt Incense, as their Turns and Courses came. Hereupon *Zacharias* is said to be of the Course of *Abia*, *Luke* i. And the *Levites*, that were Singers, were also divided into Twenty-four Ranks or Courses, which, I believe, is imitated by the Queristers, Singers, and Surplice-men. But we cannot receive *Judaism* for *Christianity*, nor their Practices for Apostolical Ordinances in the Church of God:

But now the Primitive Practice of Christ, his Apostles and Ministers, and the Churches, planted by them in their Day, is easily seen in the New Testament: So that how it comes to pass, that they who pretend to another Priesthood, and to be Ministers of Christ, should now receive the *Tithes* of all, *clean and unclean, Beasts, Pigs, Geese, Eggs, Fowls, Turfs, Wood, &c.* All which things we do find mentioned, but some of them forbidden in the Law to be offered, is very strange. But it seems, they distinguish not of Times, nor Ministrations; for if so, they would be ashamed to lay claim to *Aarons* and the *Levites* Tithes, and yet do none of their Work, which is contrary to all Equity, Truth and Reason. For Tithes were given to them, that had no Portion among their Brethren in the Land: But many of those called *Clergymen*, have great shares of Land among their Brethren, besides their Tithes, and great Diocesses and Revenues, a good Part of some Counties; yea, Tithes of such things as were never

never Titheable in the Law. Is not this the Pope's Yoke? Must this be received for Apostolical Doctrine and Practice, and enjoyn'd? Oh let it never be made mention of among them that would be counted Ministers of Christ, nor any that profess themselves *Christians*! Come, trust in the Living God, who is the God of Heaven, and of the whole Earth; who feeds the Ox, the Sparrow, and cloaths the Lilly, and never fail'd nor forsook the Righteous; but is the Portion of his People, and brings them in Love to serve one another. So there are no Beggars amongst the *Israel of God*; tho' there be not many Mighty, Rich, Noble or Great, amongst them, in the Kingdom of God, because it is so hard for such to enter.

Now in the Fulness of Time, God rais'd up another Priest, *Christ Jesus*, who was not of the Tribe of *Levi*, neither made after a Carnal Commandment, Heb. 7. 12, to 18. as the first Priesthood was: For he pertain'd to another Tribe, sprang out of *Judah*, of which no Man gave attendance at the Altar; and therefore no Tithes due to them for that Service, which took up their Time: But He (*viz.* *Christ Jesus*) hath obtain'd a more Excellent Ministry, and of a Greater and more Perfect Tabernacle; *which is the true Tabernacle, that God has pitched, and not Man*: Consider this, and see where this Ministry appears: He is the Sum and Substance of all Shadows under

under the First Covenant, and hath put an end to the First Priesthood, with all its Shadows, and Carnal Ordinances; and changing the Priesthood, which had a Command to take Tithes of their Brethren, (mark that) not of those that did not own their Worship, there was a necessity also of the change of the Law, and a disannulling also of the Commandment going before.

Now after Christ was manifested, the End of the Law for Righteousness to them that Believe, the End of the First Covenant, First Priesthood, Tabernacle, Temple, Tithes, Offerings, Oblations, &c. In a word, All the Outward and Ceremonial Worship of the Jews, with all their Types, Shadows, Figures, and outward Representations, with all their Sabbaths, Fasts, Feasts, and divers Washings, or Baptisms, Purifyings, Circumcision, Passover, &c. Which all were but Shadows of Good Things to come: For he is the Sum and Substance of them all, and was before them all, the *Alpha*; and so is the *Omega*, and ends them all: Whosoever will plead a Necessity of all, or any of the former things, that are mention'd in the First Covenant, that is faulty, Christ profits him nothing, and in effect denies the Faith of Christ, his Apostles and Ministers. For Circumcision was once commanded of God, and was as real a Type, as any other; and yet they that would needs hold it up, after the Substance, (*viz.*) Christ was manifested, the Apostle concludes, that *Christ profits*

profits them nothing, Gal. 5. 2. Tho' he else-  
where calls it, *A Seal of the Righteousness of*  
*Faith* unto Abraham, which he had before he  
was circumcised, Rom. 4. 11. Tho' like I  
also say of all the former Ordinances, which  
pertain'd unto the first Priesthood and Cove-  
nant, they that hold them up, as of necessity,  
deny the Faith of Christ, and he profits  
them nothing: So thereby they are Debtors  
to do the whole Law; and he that fails in  
the breach of one Commandment, is guilty  
of all.

Therefore of how great necessity is it, for  
all that Profess Christ, and the Faith once de-  
livered unto the Saints, to stand fast in the liberty  
wherewith Christ hath made us free, and not to  
be entangled again with the Yoke of Bondage?  
Gal. 5. 1. Let us keep the Ordinances and  
Commands of Christ inviolated: For they  
that claim Tithes, and would force us to  
pay Tithes; do not themselves keep the Law,  
but would constrain us, that they might Glory  
in our Flesh? And would confound the Or-  
dinances of the First and Second Covenant  
together, without putting a difference to the  
Time and Ministration, unto which they did  
belong.

The Apostles and Ministers of Christ were  
made Partakers of the Divine Nature, and had  
the Word of Reconciliation to Preach; did not  
look back, nor draw People back to the for-  
mer Ordinances of the Jews, and their Priest-  
hood, but testify'd against them: But they

that



that are not Sent of God, run for Self-ends, and lay hold of all Advantages for their own Exaltation, Honour and Preferment, in this World; seeking their own, and not the things of Jesus Christ. And this is the cause that Truth falls in the Streets, and Equity cannot enter. So that the Apostles, as Paul, Stephen, and others, suffered for Testifying against their Temple, Fasts, Feasts, Times, Months, Years, Rudiments and Commands of Men.

Now our Lord Christ also, as he Commanded his, that he sent, so he set them an Example: And he is the Everlasting High Priest, the Son of God, the Heir of all Things, the First Born of every Creature, the Bishop of Souls; tho' he was Lord of all, yet he made himself of no Reputation, and laid no Claim to the Possessions of this World; saying, *The Foxes have Holes, the Birds of the Air have Nests, but the Son of Man hath not whereon to lay his Head:* He laid no Claim to Tithes, nor Offerings, nor Oblations, where he travelled in the Work of his Ministry; though he laboured for the Conversion of Souls in divers places, as the true Bishop thereof, yet he laid no Claim to them, as his Diocess, nor looked for Gifts or Rewards from any place: But as he was sent of the Father, and was the Free Gift of Righteousness, he ministered freely; and likewise, when he sent out his Disciples, to Teach all Nations, and Disciple them in the Name of the Father, Son, and

and Holy Ghost, Mat. 28. 19. he said, *As my Father hath sent me, even so send I you,* John 10. 21. And again, *Freely you have received, freely give: Take with you neither Bag, nor Scrip, nor two Coats, nor Money in your Purses: But into what House or City you enter, enquire who therein is worthy? and there abide, till you go thence; and what is set before you, eat: For the Labourer is worthy of his meat,* Mat. 10. 7, 8, 9, 10, 11. Luke 10. 7. What, it seems, they must, if they got Food and Raiment, be content therewith! yea, they said at their Return, *They lacked not any thing.* These preached the Gospel freely, the New and Living Way, the Word of the Kingdom; and turn'd People to Christ, who open'd their Hearts to minister to their Necessities in the Work of the Gospel: These desir'd no Stipend, Sallary, Augmentation, or Settled Maintenance; but were content with what was ministred unto them, only by them who believed, and partook of their Spiritual Things. They gave not over Preaching the Gospel, because they had no Settled Maintenance; like as I have known some, in my time, who manifested themselves to minister for Hire, and filthy Lucre; so were out of the Apostles Doctrine and Practice, who sometimes deny'd what was freely offer'd them; lest they should make the Gospel chargeable, and their Work of no effect. But no Tithes were spoken of at all by them, that we read of.

of, nor commanded or commended either to Jew or Gentile, who believ'd, in the Age of the Apostles, that we find either in Holy Scripture; or any other Ancient Records. So thus far Primitive Christianity was kept up.

Remember I tell thee, In this time many were Converted to the Faith; and such was the Liberality and Bounty to the Evangelical Ministry, that it exceeded the Tenth, and their Love and Unity was great; and some offer'd all they had, and sold House and Land, and brought the Price, and laid it at the Apostle's Feet, *Acts 4. 34.* and it was distributed to every Man as he had need: Mark, the Preachers did not engross it to themselves; but every Man, according as he had need of Food and Raiment, received, with which they were content. So the Church lived freely of what came freely, for the Service of it. And thus it was at *Jerusalem* in those Days.

So likewise the Church, gathered by *Mark* at *Alexandria* in *Egypt*, followed the same Practice. *Hieron. in Vit. Marc.* And *Philo Judæus* saith, That in many other Provinces, the Believers lived together in Societies.

And in the Church at *Antioch*, the Saints possess'd every Man his own Estate, *Acts 11. 29.* So likewise in *Galatia* and *Corinth*, where the Apostle ordered, That a Weekly Offering should be made for the Saints, by every Man, according to his Ability and Estate,

1 Cor. 16. 1, 2. And this was put into the hands of Deacons, whereby the Poor were relieved, and necessary Services supplied in the Church of God; and this continued for that Age.

In the next Ages, Monthly Offerings were freely made, and given to the Saints, by devout and able Christians; and the Overseers, appointed by the Church, were to receive them, and carefully and charitably dispose of them, according to the Necessity of the Saints, *Concil. Gangr. Can. 66.* As a Maintenance for the Brethren in their Travels for the Service of God, Feeding, Cloathing and Burying their poor Brethren, Relieving of Widows and Orphans, and Persons condemned to labour in Metal-Mines, or to Prisons, or Banishment into Isles by the *Heathen Emperors.*

And these Free Offerings were never exacted, witness *Tertullian*, that lived about Two Hundred Years after Christ; whose words are these, (*Apol. c. 39.*) 'Every Man gives a small Sum every Month, or when he will; but it is, if he will, and be able; for no Man is compell'd, but he gives freely. See here Gospel-Maintenance bare-fac'd, that oppresses no Man, nor overburdens him; for there is enough in one hand or other to do all that's needful, easily and cheerfully. But this suits not with them that seek High Things to themselves.



And this way of Free Contribution continued until the great Persecution of *Dioclesian* and *Maximian*, about the Year 305.

About this time some Lands were given to the Church, by them that believed, and the Revenue thereof was distributed, as other Free Gifts were, by the Deacons, for the aforesaid uses; *Selden's History of Tithes*, c. 4. sect. 1.

*Origen* saith, 'It is not lawful for any Minister to possess Lands for his own use, that are given to the Church. *Homil.* 16. upon *Genesis*.

*Cyprian*, Bishop of *Carthage*, also testifies the same, and shews how 'the Church maintained many Poor, and that her own Diet was sparing and plain, and her Expences full of Frugality. This was about the Year 250.

*Cyprian* in his  
Epist. 37, 34,  
36.

*Prosper* also saith, 'That a Minister, able to live of himself, ought not to desire any thing to be given unto him; and he that receiveth it, doth it not without great Sin. *De Vita Contemplat.*

The Council held at *Antioch*, Anno 340. finding that much fault had been among the Deacons, to whom it properly did belong to distribute the Offerings and Free Gifts, where there was need, which they detaining for their own Covetous Ends, the

The Council  
of *Antioch*,  
Anno 340.

Council did ordain, ' That the Overseers, or  
' Bishops, might distribute the Goods ; but  
' required, that they should take no part  
' thereof to themselves ; using the Apostle's  
' words, *Having Food and Raiment, be therewith content.*

*Chrysostom*, who lived about the Year 400. notes in *Homil. 11.* upon the *Acts*, ' That Christian Converts joyn'd in Societies, and liv'd in Common, as the Christians did at *Jerusalem*. Whereby it appears, that no mention was made of *Tithes* in that Age.

The Church then Lived altogether by the Free Offerings of Land, Money and Goods, and the People were exhorted to Bountiful Contributions for holy Uses, as may be seen in the Writings of *Hierom* and *Chrysostom* : But about this time, a Coldness in Devotion appeared in some that offer'd ; which caused *Hierom*, *Ambrose*, and others, to press very hard upon the People for Liberality, in point of Offerings ; because it was much less than in the Apostles time : Insomuch that *Cyprian* reproved them sharply, saying, *They gave not so much as was worth speaking of*, *Cypr. de Unit. Eccles.*

And it doth not appear, in any old Monuments of Credit, till near the end of Four Hundred Years after Christ, that the Payment of any Tenth Part, as a Tenth, was at all in use ; and from the Year Four Hundred, to the Year Eight Hundred, no Canon, or other Law, was generally received,

ceived, to compel the Payment of Tithes; tho' many grew strait-handed, and caus'd many that labour'd among them to complain, and upbraided them with the *Jews* Tenth and Offerings, and some to be very sharp; yet till the Year Eight Hundred, it appears not, that it was a received Doctrine generally, *That Tithes ought to be paid.*

Now the Apostacy increased; yet their Offerings and Gifts about this time were brought into the common Treasury, and dispos'd of, on this wise: One Fourth Part to the Priests, out of which every one that laboured had his Portion; another Part for Relief of the Poor, the Sick, and Strangers; and another Part for Repairing Places of Worship, and another to the Bishop; and then the Bishop liv'd with him; from whence he sent them to preach into the Countries, and there they received such Offerings as were made, and brought them into the Treasury. So the Priests had not such a peculiar Power or Share, but others partook with them, as aforesaid: But now they claim all Tithes, as due, and take them by Force, having Law to compel; of which more hereafter.

*Chrysostom*, in his Doctrine, persuaded even Labourers and Artificers, to give Bountifully their Alms to the Church for Holy Uses, according to Apostolical Ordinances, relating

*Hom. 43. upon the Epist. 1 Cor. 1. 16.*

relating to the Weekly Offerings, as in the Churches at *Corinth*, *Galatia*, *Antioch*; and the *Jews* Liberality was brought as a Precedent; below which, he would not have Christians determine their Charity.

*Cyril*, Bishop of *Alexandria*, speaking upon that Passage of *Abraham*, Gen. 14. 23. who after he had gain'd the Victory over the King of *Sodom's* Enemies, and rescued *Lot*; 'When the King of *Sodom* offer'd him part of the Spoils, he would receive nothing, but a few Victuals; though, *saieth he*, the holy Teachers do war in the behalf of perishing Mankind, yet they do not take any thing from the Men of the World, nor heap up unto themselves Riches; lest the World should say, We have made you Rich. They only, *saieth he*, ought to receive their Sustainance from the hands of those, whom they have Converted to the Faith: For it's Christ's Command, *That those that preach the Gospel, should live thereby.*

*De Adorat. in  
Spir. & ver. I.  
4. ad finem.*

Take notice of this, Friend *William*; and let not Law run thee to act quite contrary to Christ and his Apostles Doctrine: For it's very hard, unequal, and unrighteous, for thee to force any Man, that receives thee not, nor is partaker of any Spirituals from thee, to pay thee the Tenth of his Temporals. But hear again:



*Prosper* saith, 'They that live of the Gospel, will be Proprietors of nothing; they neither have, nor desire to have any thing; not possessing their own, but the common Goods: And what is it, saith he, to live of the Gospel? But that he, who labours, should receive necessary Supplies by them, among whom he labours, without forcing. And Further adds, 'That tho' Paul himself had Power to receive, yet he would not make use of it, lest he should occasion an Offence; but labour'd with his Hands, being a Tent-maker, that he might not be burdensome to the Churches of Christ.

*De Vita Contempt. lib. 2. cap. 14.*

With him agrees *Origen*, *Homil. 5. upon Levit.* who saith, 'Peter and John said, Silver and Gold have I none: Behold the Riches of those, who were Apostles of Jesus Christ! But, saith he, let us quickly apply these things to our selves; who are prohibited by the Law of Christ, if we have any Regard thereto, to have Possessions in the Country, and Houses in the City: What do I say, Possessions or Houses? No, not so much as two Coats, or to multiply Coats or Money; if we have Food and Raiment, let us be therewith content.

*Hierom* also, writing to *Nepotianus*, a Clergyman, says; 'I beseech thee, that thou would'st not transform our Spiritual Warfare, into a Carnal One; nor imagine thou art in the Clergy, as if thou wert in an Army, getting Spoil. Seek after no more, than when thou camest

camest first into the Clergy, lest it be said to thee, *Their Lot shall not profit them.*

But after the Priests began to covet to be Great, and being, as the Apostle words it, become *inwardly Ravening Wolves*; turn'd from the Holy Spirit of Christ, that appears in the Inward Man, into the Wisdom of the Flesh; then they sought their own Ends and Exaltation, Honour, Riches, and what not, that's pleasant to Old Self, which by Christ's Doctrine is to be deny'd; and the Cross taken up daily; and Christ, not Self, followed; Christ, not Popes, and covetous proud Prelates, followed: But this is not pleasant to Fleshly, Carnal, Earthly Man.

Yet I find no Law, Canon, or Constitution of a General Council, that commanded Tithes to be paid, or expressly supposed them a Duty of common Right, before the Council of *Lateran*, held in the Year 1215. under Pope *Innocent* the Third, he being grown Great: After which Command of that Pope, no Scruple was made of it by the *Priests* to take all, and the Poor might shift as they could for themselves; But as *Selden* in his *History of Tithes*, c. 7. sect. 2. saith, 'A Question being put, *By what Immediate Law Tithes were payable?* Some answered one way, some another; but the Canonists, says he, with one Consent, do ground themselves upon some Passages of Provincial Councils, of Fathers and Popes.

Here it came on with, *Who dare contradict the Pope and his Councils?* But they were Con-

Confounded, I find; and the best bottom they could get, was the Pope's Authority, or the *Jews*; not a Tittle from *Christ Jesus*, or his *Apostles*, to this Day; but the contrary, as hath been shewed already at large.

I find, the *Dominicans* and *Franciscan Fryars* would have it, That Tithes were not of *Divine Right*, but *meer Alms*; and these sought to gain a good part therefore to themselves.

About the Years 800, 900, and 1000. I find, Tithes were called, *The Lord's Goods*: *The Patrimony of the Poor*, &c. And the Council of *Nants* declared, 'The Clergy should not use them as their own, but dispose of them to the use of the Poor. But the Council at *Lyons*, under Pope *Gregory*, 1274. Constituted, 'That it should not be Lawful henceforward for Men to give their Tithes at their own pleasure, where they would; but now they must pay all to the Mother Church. And the Council of *Trent*, 1560. said, *Tithes were due to God*; and so concluded, they must be paid to God, and Holy Church.

Thus, by what has been said, it's plain when *Tithes* came up, and how, and by whom; and who made Laws for the Payment of them, and to whom they commanded them to be paid: And therefore what I said in my Letters of the *Pope*, and his *Priests*, it is clearly proved from whence those Laws, that compelled the Payment of Tithes, sprung. So the

the *Vicar of Bray* is so still; *Popery* and *Slavery*, is *Popery* and *Slavery* still: And therefore deny Self, and own Truth; come out of *Babylon*, partake not of her Sins, lest thou partake of her Plagues, that will certainly come upon her from the great God of Heaven and Earth. But yet, that I may not be short, let us follow the *Pope* into *England* a little.

About the Year 600. or soon after, the *Pope* of *Rome* sent over *Augustin* the Monk into *England*, who was a Canon Regular, by whom *Erhelbert*, King of *Kent*, was Converted, and he and his Clergy followed the Example of former Ages, *Bed. lib. 1. 26.* and imitated the Practice of the Apostolical Primitive Church, and liv'd in common upon the Offerings of their Converts: And those that received them, joyn'd into Societies; and out of their Offerings, repaired the Temples of the *Gentiles*; which *Pope Gregory* advised not to destroy, but convert to Christian Services. See here the Rise of your *High Places*: They Builded some Houses, and call'd them *Churches*, in which the Priests exercised their *Shrivings*: And the *Pope* advised *Augustin*, that the *English Saxon Church*, and the Clergy, should use the Community of all things, as it was in the Apostles Days. But after a great part of the Nation was brought over to the *Popish Faith*, they began to Preach up the Old *Roman Doctrine*, that *Tithes* ought to be paid to God, and Holy Church, as the Phrase was; and that Pardon of Sin, and the Joys of Heaven, were



were merited by Good Works; and the Torments of Hell evaded, by Charity: This made them easily yield to give Tenths, and Lands, and outward Riches, to those call'd *Religious Houses*; so that Abundance was given, and the Clergy grew Rich and Great; But how long this Community continued among the Clergy, doth not fully appear: But till the time of *Henry the Third*, no *Tithes*, as *Tithes*, were generally paid in *England*, but (as I find by *Bede*, in *Exemplar. Saxon. l. 3.*) a Decree was made (as *Lindwood* in *Constitut. Provincial.* informs) that for every Twenty Shillings Rent, a Farthing a Sunday, as they call'd it, was to be paid, (for they named the Days after the Heathen Names, one called *Sunday*, another *Munday*, &c.) and the Tenth Part of the Yearly Rent of their Houses.

As concerning Laws and Canons for Tithes among the Saxons, it is said, That in the Year 786. Pope *Adrian*, being grown Great, sent two *Legates* into *England*, for Reformation, as it was call'd, who brought Letters to *Offa* King of *Merceland*, and *Alfewold* King of *Northumberland*. Whereupon *Alfewold* call'd a Council in the North, and *Offa* and *Kenulph* call'd another for the South, who ordained, That a Tenth Part of the Fruits of the Earth should be paid, as it was written in the Law of *Moses*; and *Offa*, and the Bishops and Abbots, subscribed it, with a Cross to it: See *Selden's History of Tithes*, cap. 8. sect. 2.

The

The same Author also says, *Ibid. sect. 4.* That *Ethelwolf*, King of the *West-Saxons*, in the Year 855. made a Law, that Tithes of all his Lands should be given to God, and his Servants, and be freed from all Taxes.

But I find by History, that King *Offa* kill'd *Ethelbert*, and gave a Tenth of his Goods to pacifie his Ghost; and that *Edgar*, being in Love with *Etheldwold's* Wife, to obtain his end, murder'd him; upon which the Pope sending forth his Bull; *Edgar*, to appease him, confirm'd to the Church the Tenth of all the Fruit of his Field, and Cattel, to the Priests and their Successors: So Murder and Whoredom helped forward the Priests Right of Tithes. And is it not clear what Church that was, and in the dark Night of *Popery* too, against which the first Martyrs testified? And was it a good Law for Princes to give away other Mens Goods, to expiate their own Sins? Could the giving of them atone? Is it not an acknowledgment of the Pope's Power to absolve, and a Bribing off the Guilt of Sin against Almighty God by Gifts to a Mortal Man, and those extorted from a Poor People too? Is this *Protestantism*? Is this any other but plain *Popery*? If it doth deserve a better Name, *William*, shew thy Reason for it.

I remember one ancient Passage in Story, That the Day that *Constantine* conferr'd those large Endowments of Tithes, and Rich Benefits upon the Church, a Voice was heard from Heaven, saying, *This day is Poyson poured*  
into

into the Church : Since which time, it hath been observed by some very Considerate Persons, That the Riches and great Power of Church-Officers, hath been the Canker of the Church, and Moth of the State.

But let's see a little further what History saith concerning *Ethelwolf*: When the Danes invaded *England*, and great Wars came on, he call'd a Council, where were present *Bernardus* King of *Mercia*, and *Edmund* King of the *East-Angles*; and they, to remove the heavy Judgment that was upon them, gave the Tithe of all the Land to God, and his Servants, as their Phrase then was. So I find King *Atbelstan*, King *Edmund*, King *Edgar*, King *Ethelred*, King *Knute*, King *Edward* the Confessor, and several *Saxon* Kings, made several Laws for Tithes, as History relates.

And *William* the Conqueror, when he came in with the *Normans*, he also confirm'd the Liberties of the Church; so *Hen. I.* and *Hen. II.* did the like: And King *Stephen* also, who gave to the Priory of *Eye* in *Suffolk*, as may be seen in an *Original Charter* of his, the Tenth of several of his Mannors for the Pardon of his Sins, and obtaining the Joys of Heaven, for his own Soul, and the Soul of his *Father, Mother, Uncle, &c.* *Selden Hist. of Tithes, c. 11.*

And another *Old Charter* says, That *Ralph* Bishop of *Chichester*, granted to the *Abby* of *Battel* the Tenth of sundry Mannors, for the

the Health of his own Soul, and the Soul of his Ancestors : See *Selden*, &c. *ibid.*

It appears also out of the Charter of the Monastery of *Reding* in *Herefordshire*, in the time of King *John* ; that *Walter Clifford*, for the Health of his Father's Soul, and of his Wife and Children gave the whole Tenth of *Hamenesca* unto the Church of *Lemster* ; as the Author aforesaid informs me. *Ibid.*

Yet it was long before People were restrained from giving their Tithes where, or to what place they pleas'd, which made many Rich *Abbies* and *Monasteries*, &c. Till about the Year 1200. or thereabouts, when every one gave his Tithe at his pleasure, which made Pope *Innocent* the Third, send his *Decretal Epistle* to the Bishop of *Canterbury*, Commanding him to enjoin every Man to pay his Temporal Goods to him that ministred Spiritual Things to him which was enforced by Ecclesiastical Censures. Thus began *Parochial* Payment of Tithes in *England* ; this *Decretal Epistle* being then admitted, and enjoyned by the Law of the Nation, King and People being then *Papists* ; see *Fr. Howgill*, &c. p. 571.

This Decree of the Pope was greatly assisted by the Bishops and Priests, in whose behalf it was made, and did so corrupt the Clergy, that *Wickliff*, that Famous Reformer, in *Richard* the Second's time, complains to the Parliament, in these words : ' Ah, Lord God, where this be-  
' Reason to constrain the Poor People to find  
' a Worldly



a Worldly Priest, sometime unable both of Life and Cunning, in Pomp and Pride, Covetise and Envy, Gluttony, Drunkenness and Lechery, in Simony and Heresie, with fat Horses and jolly, and gay Saddles and Bridles, ringing by the way, and himself in costly Cloaths and Pelure; and to suffer their Wives and Children, and their poor Neighbours, perish for Hunger, Thirst and Cold, and other Mischiefs of the World. Ah, Lord Jesu Christ, sith within few Years Men paid their Tithes and Offerings at their own Will, free to good Men, and able to great Worship of God, to profit and fairness of Holy Church fighting in Earth; where it were lawful and needful, that a Worldly Priest should destroy this holy and approv'd Custom, constraining Men to leave this Freedom, turning Tithes and Offerings unto wicked Uses. *Selden, &c. c. 10.*

And in the Days of *Henry II. Nicolas Fitz Turol*d gave the Tithes in *Chiltune* to the Monastery at *Abingdon*; the Form and Contents of his Donation runs thus:

' Be it known to those that are present, and to those that shall succeed, that I *Nicolas*, the Son of *Turol*d, for the Salvation of my Soul, and my Parents, &c. have granted to the Church at *Abingdon*, to be held for ever, the Tithes of all my Land, which I possess in the Village of *Chiltune*, *Selden, &c. c. 11.*

See another, ' *I William Albiney* do grant unto

unto God, and to Saint *Andrew* of *Rocheſter*,  
 and to the *Monks* having Residence there, all  
 my Tithes, &c. for the Soul of King *Wil-*  
*liam*, and for the Soul of King *Henry*, and  
 for my own Soul, and for the Soul of my  
 Father and Mother, and for my Wife, and  
 for my Brother *Neale*, and for my Nephew  
*Humphry*, and for the Souls of my other  
 Parents, alive and dead, *Selden*, &c. c. 11.

Again, 'Know all Men, that I *Payne* Sheriff  
 of *Surrey*, do give and grant the Tithes of  
*Geddinges*, which my Ancestors gave to God,  
 and to the Church of St. *Andrew* of *Rocheſter*,  
 for the Soul of my Father and Mother, and  
 for me and my Wife; and the ſame Church  
 hath granted unto me, that after our Death,  
 the Anniverſary of me, and of my Wife,  
 ſhall Yearly be performed for ever. Thus a  
 former Grant was confirm'd.

Again, 'Richard *Trefgoz* confirm'd to God,  
 and the Church of bleſſed *Mary* of *Boxgrave*,  
 and to the Monks there ſerving God, for  
 the Salvation of his Soul, and of his Wife  
 and Predeceſſors, that *Maſs* ſhould be Cele-  
 brated thrice a Week in the foreſaid Church,  
 for his Soul, his Wife's Soul, and the Souls  
 of his Father and Mother, and Anceſtors,  
 all the Donations which his Father had given,  
 as well in Lands as in Tithes: Moreover,  
 he gave all the ſmall Tithes of his Mannor of  
*Hamptunete*, of Lambs, Calves, Foals, Chickens,  
 Pigs, Geefe, Wool, Cheeſe, Apples, Fruit;  
 in a word, of whatſoever was Titheable;  
*Selden*, *ibid*.

Now

Now the *Pope's* Doctrine being received, and Tithes, as is mentioned, given, and for what, and to whom the *Pope* would, the Nation was divided into *Bishopricks, Parishes, &c.* For before that, most Preachers were sent out of *Religious Houses*, so called, and People gave their Tithes where they pleased: But after Parishes were settled, then the Priest of the Parish must have the Tithes paid to him; and tho' they had long before been a free Gift, yet now they were claim'd as a Debt, and Prescription pleaded by the Priests, as their Just Title. But People seeing themselves run into a Snare, some began to contend, but all too late; for the *Pope* being grown great, thundred out his Interdict against this Nation, Excommunicated the King, Affrighted the Subjects with his *Bulls*, stuff'd with Comminations and Curses, and that against the very point of Arbitrary Disposal of Tithes; and the *Pope* did highly insult over *Kings* and *Princes* about this time; witness *Frederick Barbarossa*, *Henry 6.* and King *John*, and some others, as Histories mention. So that by the Power of the *Pope*, Parochial Payment came to be settled; yet notwithstanding that, the *English* Parliament, not willing wholly to forget the Poor, for whose sakes Tithes were chiefly given, did make divers Laws, that a convenient Portion of the Tithes should be set apart for the Poor of the Parish for ever, as in the Statutes of *Richard the Second*, 15. 6. and the 4th of *Henry the Fourth*. *Fr. Howgill, &c. p. 578.*

Now after the *Pope* had thus brought in *Tithes*, the Priests pretended a Legal Title to them, set up Courts, call'd *Ecclesiastical Courts*, which remain to this day, amongst them that say they are *Reform'd*, to recover their *Tithes* by; and the Priests themselves being Judges, the People might well think what might be expected from them; yet they that did not pay, no greater Punishment did the *Priests* at that time inflict upon them, than *Excommunication*. And yet, notwithstanding this General Decree, the *Pope* did dispence with, and give Exemption to divers Orders of his *Clergy*, so called, to free them from Payment, as the *Hospitallers*, *Templars*, and generally to all Lands belonging to those call'd *Religious Persons* and *Houses*; which is the reason that divers Persons at this day have Lands that are *Tithe-free*.

So the *Pope*, by colour of the *Jewish Law*, by which *Tithes* were given to the *Levitical Priesthood*, gained an Universal Payment of them to all his *Clergy*; and in Imitation of that *Earthly Tabernacle*, set up a New Building, after the former Pattern; and therefore to himself he claims the *First Fruits* and *Tenths*, as a *Successor* of the *Jewish High Priest*: Sins also he undertakes to Pardon, and appoints *Cardinals*, as Leaders of Families; *Miters* are ordain'd for the Head, as *Aaron* had, and *Synagogues* built, falsely called *Churches*, with *Altars*, like the *Jews*, and with *Organs*, and *Instruments* of *Musick*, with *Singers* and *Porters*, &c.

And



And in the Form of the *Levitical Priesthood*, they transform'd themselves; and this was taught for *Catholick Doctrine* then, and is still upheld and pleaded for by the *Protestant Clergy*; thereby wholly denying Christ Jesus come in the Flesh, the End of all Types, Figures, Shadows, &c. see *Fr. Howgill, &c. ibid.*

So *Henry 8.* being a *Papist*, and believing the *Pope's Doctrine*, as also did his *Parliament*, made a Law, That every one should set out, and pay his *Tithes*, as due to God and Holy Church; also a Second Law was made in his time, to the like purpose: But still restrain'd the Trial of *Tithes* to the *Ecclesiastical Courts*.

After him also *Edward 6.* in pursuance of his Father's Law, made another for the Payment of *Predial* and *Personal Tithes*, under Penalty of *Treble Damages*, who also restrained the Tryal to the *Ecclesiastical Courts*: These Laws supposed them due to God and Holy Church; therefore they required every Man to yield, and set out his *Tithes*.

Now these *Tithes* have been received since by Persons of divers *Professions*, who would be accounted no *Papists*; but 'tis observable, that as the *Tithes*, *Hire*, and *Benefices* have been taken away from any Party of them, that Party hath sensibly declined. And it is lamentable to consider, that these *Tithes* and forced Maintenance, which were decreed by the *Pope's Canon-Laws*, should still be holden up by them that Profess *Reformation*

and Separation from the Pope, and to make the Holy Scriptures their Rule of Faith and Practice.

Having thus briefly run over sundry Doctrines, Decrees, Practices, and Opinions, concerning *Tithes*, from the Apostles Time downwards, we find them various, as before appears, and that the *Right of Tithes* was never clear, but remain'd in Controversie, even amongst Great and Learned Men, for divers Ages since they came up; yea, amongst many *Papists*, in the time of the *Pope's* Domination; and in all Ages, there were those that withstood the Payment of them, even to this very day; and many of the *Martyrs* for that, amongst other things, suffer'd in the Flames.

Now therefore it appears clear, *First*, That *Tithes* among the *Jews* were paid to the *Levites* and *Priests*. *Secondly*, That they were not for the *Levites* and *Priests* only, but for the Strangers, Fatherless and Widows. *Thirdly*, When Christ was come, the *Levitical Priesthood* was taken away, and the Law for *Tithes* was changed. *Fourthly*, That neither Christ nor his Apostles received any *Tithes*, nor demanded any, nor left any Command to others to touch them, or meddle with them at all. *Fifthly*, That in the Primitive Times, for the first Three Hundred Years, while the Simplicity of the Gospel was more minded, no *Tithes* were either claim'd or paid amongst Christians; but their way of Maintenance was wholly Voluntary, every one as he pleased, all being Free-Gift, as occasion did require. *Sixthly*, As the Power of God-

Godliness came to be lost, and the Mystery of Iniquity began to work, and Men's Imaginations taught, instead of the Doctrine of Christ, and Self set up, instead of being deny'd; then they began to preach up Tithes, fetching their Ground from *Moses*, or any where to get footing for them; tho' after the Apostacy was enter'd, they were not paid as Tithes, but Free Offerings, and as the Bounty of the Giver; nor were they given to the Clergy only, but to the *Poor* also; nor was it a general receiv'd Doctrine, till the *Pope* had set up his Authority and Dominion over the greatest part of *Europe*, many Hundreds of Years after Christ. *Seventhly*, After they were confirm'd by the *Pope*, and commanded to be paid, there was no *Compulsory Law* made, but only *Excommunication*. *Eighthly*, After that, they were accounted an Ecclesiastical Duty, and never call'd a Civil Right, but were tryed in Ecclesiastical Courts. *Ninthly*, Until about the Year 1200. the common Practice was, for every one to bestow his Tenth and Offerings where he pleas'd. *Tenthly*, They were first brought in as a Duty owing to God and Holy Church, and so were required and enforced; from whence it appears, there was no Civil Property or Right in him that claims them; that First Fruits and Tenth are but a late invented thing, and claim'd by the *Pope*, as Successor to the *Jewish High Priest*, as he says. *Eleventhly*, Tithes were the same in the Ground and

Foundation, whether claim'd by the *Priest* or *Impropriator*, or by an *Abby*; and differ'd nothing, but in the Person of him that possess'd them. *Lastly*, This shews the degenerate State of the Church, and how Corruption and Error crept in amongst Men; after the Power of *Truth* was lost, the Fruit was lost also, which caused such earnest pressing unto needful Contributions. And afterwards, Men would still be owned to be *Ministers of Christ*, tho' never Sent of God, neither did they *profit the People at all*: But being set up by Man, and the Golden Cup put into their Hands, full of sweet Wine, it relish'd so well to their Carnal Palates, that they swallowed all the Poors Part, and were even drunk with it; and then sadly pull'd and tore one another for great shares of this Cup of Gold; and they that got the Rulers of the Earth on their side, obtain'd Laws and Decrees to force the Payment of Tithes: But in the beginning it was not so; for while the Purity and Simplicity of the Truth remained, Charity abounded.

Well, Friend *William*, after this plain Search and Discovery, I need not heed thy Vapouring and Insulting over me; for the Ground and Rise of thy Great *Diana* is found out and manifested; and thy Legal Right to Tithes laid open. And must I now go to *Moss*, and do many other things, that *Rome*, *France* or *Spain* require by Law, because I find them not expressly forbidden by Christ? If I lived there, or in *Turkey* or *Barbary*, this would be a fine Plea



Plea for Self-ease and Interest. But if Christ hath not required thee to take Tithes, nor me to pay them, may it not be said, *Who hath required these things at our hands?* But when Christ sent out his Disciples, he bad them *Teach the Nations to observe all things, whatsoever he had commanded them:* He did not say, *Whatsoever the Pope or Powers of the Earth, command you, in matters I send you about;* but, *What I command you.* Pray thee, how dost thou distinguish between God's or Christ's things, and *Cæsar's*? If in matters relating to Faith, Worship, Conscience and Priesthood, *Cæsar* must rule me, and be obey'd; where, or in what I have no Command from God or Christ? By this Rule I may pay Tithes to *Popish* and *Mahometan Priests*, if the Law of the Land commanded me. This is a poor Shift thou makest, and so lame and rotten, thou may'st be asham'd of it.

But thou in thy last Letter thinkest, thou hast brought my *Chaos*, as thou ignorantly callest my former Letters, *into some tolerable kind of Order*, p. 76. And

*First*, My Reasons thou say'st are these, That *Humane Laws are for Humane Things*; and I say so still: And by *Humane Things*, I mean, that every Man, a Clergy-man as well as others, ought to be preserved in his Life, Birth-right, &c. As for Instance, If I am my *Father's Heir*, or have a *Portion left me*, in Money, Goods, or Estate of Land; which the Law cannot be said to give me a Right

to, for that's my Father's Gift ; but the Law preserves my Right to me, in that which is so given me by my Father, or by any Friend else, that gives me any outward Estate he had a true Right and Title to ; and if I please I can dispose of what is *so given*, or that *comes to me by Descent*, or that *I buy of another* that sells me his proper Right ; and to secure it to them, I make use of the Law, that those I give it or sell it to, may enjoy it quietly and peaceably ; so the Law preserves their Right, I gave them or sold them. But for all thy talk of *Legal Right to Tithes*, what Right hast thou either to sell or give the Tithes which thou callest thine ? So that the old Saying holds here, *If the Parson dies, where's the Parson's Wife ?* Thou canst not give thy Tithes either to Wife or Child, nor sell thy Tithes, as I can my Temporal Estate, to any Man I please, and to his Heirs for ever, from me and mine.

But Tithes are *due to God and Holy Church*, saith the Law of our Fore-fathers, and Law-makers, and no Man can dispose of them, but while he lives and remains within her Pale, in some Office, Service, or Place she approves of him in ; and if she approves of him, then though he never was Holy, but lives and dies a miserable Sinner ; yet she has given him Tithes, while he abides in that Place or Office ; and whether he be what he pretends or no, he may get them by Law : But

if

If the Church finds him faulty, and turns him out of his Place or Office, he loses all his Tithes; and if *no Pay*, then *no Pater-Noster*. But *Friend*, the case is not so with a *Landlord*, he may keep his proper Right, and have the Benefit of it to himself, and his Heirs for ever; so that that Argument is weak and frivolous.

*Secondly*; That, *that Law thou claimest Tithes by, is contrary to the Law of Christ*, p. 76. doth, I think, sufficiently appear; it being never made by Christ and his Apostles, but by the Pope and his Successors.

*Thirdly*, That *Gospel-Ministers ought to be content with Gospel-Maintenance*, p. *ibid.* is likewise evident enough; and what that is, appears plainly also to be necessary Food and Raiment, which, if they are in want, they may lawfully receive of those that reap Spiritual Things from the Sowers of them; which none can do, that have not Spiritual Things given them *freely* from Above, from the *Giver of every Good and Perfect Gift*; and then sent to minister *freely*, according as they receive; and those that receive *freely*, are to give *freely*, on both sides, the Reapers, as well as the Sowers; for the *Labourer is worthy of his Meat*, and thou say'st of his *Hire*; which I grant also: But then it's only from him that hires him, which I suppose my Friend T. S. never did thee, since he knew the *Lord's Appearance in his Heart, by his Holy Spirit*; nor will ever need, as he faithfully abides to follow the Leadings and Guidings

Guidings of it; for that's that which I call  
*The Witness of God in his Conscience*, and doth wit-  
 ness to the Children of God, that they are so; and  
 they that pretend to be the Children of God  
 and are not, it bears witness against them; so  
 that every Man must stand or fall to his own  
 measure of it, as it doth testify in his Con-  
 science, for or against him.

*Fourthly*, Thou seem'st offended, that I said in  
 my Letter, *Your Maintenance by Tithes is Popery*, and  
 tellest me, *It is a foul Name*; yet, I perceive  
 thou wilt not reject a *sweet Morsel*, because of  
 a *foul Name*: But I think I have made it so  
 evidently appear to be *Popish*, that there is no  
 need to say any more to that Point. But yet  
 I desire thee to hear me patiently a few things.  
 Thou comparest me to *Dogs, lapping in the River*  
*Nile, in fear of being snapt by the Crocodile*:  
 the plain Sense whereof is, If I am the *Dog*,  
 then thou art the *Crocodile*: And if so, I can-  
 not but tell thee, the *Crocodile* hath been ac-  
 counted the proper Emblem of a Cruel Hy-  
 pocrite; and truly if thou dost snap me, I see  
 thou canst take pleasure in it, and thinkest  
 after thou hast Lamed me, to Expose me to  
 Derision: But I see not the Cause I have  
 espoused, hurt as yet, nor my Self foiled  
 neither, nor do I fear it; and therefore shall  
 take a little more notice of some of thy *Pa-*  
*sages*, though I value not at all thy Taunts,  
*Jokes*, and Empty Flourishes, void of Civility  
 and Solid Arguments.

Secondly,



And First, For thy pretended *Divine Right of Tribes*, thou bringest that of *Levit. 27. 30.* where is said, *All the Tithes of the Land, whether of the Seed of the Land, or of the Fruit of the Tree, are the Lord's; it is Holy unto the Lord.*

But what is this to thee? For, is all the Seed of *England*, and are all the Fruits thereof Holy? That the Tenth, and all the Nine parts, yea, the whole Earth, is the Lord's, I grant; but no more of it is thine, than he leases to give thee for a little while. And why didst thou not observe how he dispos'd of the Tenth, of *Canaan*, both of Seed and fruit? He gave them to the *Levites* and Children of *Israel*, but no Part to thee, nor indeed to any Gospel Ministers, that thou canst prove, or all the *Pope's Prelates* to help thee. But, pray *William*, read the 34th. Verse of that Chapter, *These are the Commandments, which the Lord commanded Moses for the Children of Israel: Mark, not for thee, nor for the Ministers of the Gospel, nor for such as call themselves so amongst the Gentiles; no, the Precept is bounded, so that thou canst not prove any thing from it, to do thee Service. Therefore, seeing the Tenth then and there were the Lord's, and given to the Levites; do not thou lay claim to any, till thou canst shew as good a Title given thee of God to the Tenth here, both of Seed and Fruit, and then I'll consent thou shalt have them, but not till then. So here's something more I had to say, though I omitted it before.*

And

Secondly, Thou tellest me, pag. 83. that *Paul* saith, *Christ received Tithes*, referring me to *Heb. 7 8, 13.*

But thou shouldest have better considered with thy self, before thou hadst done so; for that Place compared with the Context, is plainly to be understood of *Melchisedec*; and so Dr *Hammond*, in his Paraphrase upon the Text interprets it. And it is cleared before, that *Melchisedec* gave as freely to *Abraham*, as he received of him.

Lo! here thou hast brought a place that throws down all thy pleading for Law; for Love here was the Law, and no Command of God for Tithing. But would'st thou and thy Brethren come to this Practice, you would not oppress poor Men, and force them, by *Popish Laws*, to unequal and unrighteous Payments, against their Wills, who are not satisfied, that you are *Priests of the most High God* or of *Jesus Christ*; as *Abraham* knew that *Melchisedec* was, and *Melchisedec* knew that *Abraham* was also the Lord's approved faithful Servant.

Again, The Ministers of Christ, to this day, are not free to receive Relief from any when they need, but only from the People of God, that give in Love freely, as *Abraham* did: So thy Argument drawn from this Instance, is nothing worth.

But thou say'st, *Christ approved of the Pharisees, who were strict in Tithing even in the smallest matters. p. 83.* And why should he not?

The

They had a Command from God to receive them ; but what's this to thee ? Did not those Commands, as before is said in *Levit. 27. 34.* only belong to *Israel* ? And were not the Pharisees *Israelites* ? But thou scramblest hard, and layest hold of that, which cannot support thee, or thy tottering Cause ; yet, notwithstanding all thou canst say, 'tis plain, that Christ's Approbation of their Tithing, was before the Law was fulfilled, and the Work done, that Christ came to do in Person ; but after that was finished, then that Yoke of Bondage was removed, as the Apostle calls that of *Tribes*, and other things, as might be shewn at large ; and he that was before the Pharisees or Levites Tithes, and all outward Ceremonies, or Typical Things, took place ; he is Heir of all things, and hath all Power in Heaven and in Earth ; he is the *Alpha* and the *Omega*, who was Dead, but is Alive, and Lives and Reigns for evermore ; being Exalted over all, at the Right Hand of his Father in Glory : Who, when he Commissioned his Messengers and Ministers, he bad them tarry at *Jerusalem*, and wait for the Promise of the Father, saying, *Ye shall receive Power from on High*, *Luke 24. 49.* *Acts 1. 4. 8.* as accordingly they did. And he had said so much before unto them, not to take care for Meat, Drink, or Cloathing, see *Luke 12.* that they were unconcern'd about those things : But he said nothing to them of Tithes.

But

But, *Though Christ (say'st thou) be the end of the Levitical Priesthood, it does not follow that the Right to Tithes doth cease with the Priesthood; and why? Because, say'st thou, the Priesthood of Melchisedec continues,* p. 83.

This is doing as well as thou canst; and if what thou contendest for could be granted as it cannot, it would then follow, that thou must prove thy self to be of that Priesthood of Melchisedec, or else it would make nothing to thee: And when all's done, thou canst never prove that Tithes were ever claimed by Melchisedec, or given by Abraham to him in Obedience to any written Law of God or Man. Shew me one Tittle of a Law from Christ, or any of his Apostles, for Tithes, and then thou would'st do something: But I have fully made it appear, that Abraham Gave freely, not Paid, the Tenth of the Spoil, and that but once.

A little before, thou tell'st me, *I cannot but own a Maintenance doth belong to the Ministers of the Gospel; and why not Tithes? Dare I say that in the Nature of the thing it is unreasonable it should be Tithes?* p. 82.

I Answer; I dare say, It is unreasonable that Tithes, as they have been brought in and imposed in the dark Night of Popery, and by Men, whether they own that Priesthood they are given unto, or no, as sometimes one for sometimes another, should be forc'd to pay them, even yet those that cannot own the Priesthood or Ministry, nor believe them to be



the Ministers of Jesus Christ, that they are given unto.

I perceive, that if the Law gave them to me and my Friends, thou would'st not pay them to me as a *Minister of Christ*, but count them *mis-applied*, p. 84. yet, it seems, thou hast that latitude, that thou could'st pay them, and uphold a Ministry thou believest is False and Erroneous, and not of God; so that there's no danger of thy Suffering much, come what will: But we have not so learn'd of Christ; nor had many of the holy Martyrs of Jesus, that are gone before us, who patiently suffer'd, even as we now do, under those Laws that compel Payment of those Tithes.

But there is a Maintenance that I grant to be Lawful, and have shewn thee what it was in the Apostles Days, and a great while after, viz. Free and Voluntary, not Forc'd and Constrain'd: And it is strange, that when Paul was speaking so expressly in *Heb. 7.* of *Melchizedec*, and of another Priesthood than the *Levitical*, that he should say nothing of *Tithes*, nor mention one word of them, as continued to the Ministers of the Gospel, if due to them, nor of going any farther than that Dispensation of the *Levitical* Priesthood; but tells us of another Priesthood, that sprung not out of *Levi*, and of the Law being changed also: But Pray, wherein is the Change of it, if *Shadows* still remain? It is also very remarkable, that Paul put the Churches of Christ into another method, way or manner of raising Maintenance,

nance, as I have shewed before, 1 Cor. 16. 1, 2, *That every Man should lay by, as God enabled or prospered him, once a week.* And this is the way that's pointed out, and it is Free, and in the Liberty that Jesus Christ hath brought us into; and *where the Spirit of the Lord is, there is liberty*: And blessed be God, he hath sent it into the Hearts of his Sons and Daughters, and the Fruits of it are brought forth, and we Love one another, our Neighbour as our selves, and all Men: Yet of our selves we are not sufficient to think a good Thought; nor without the Lord from Heaven, a *Quickning Spirit*, can we do any thing well-pleasing to God: Nor shall we ever desire to run into the Dispensation of *Moses*; for we know one *more Glorious*, thanks be to God for his unspeakable Gift. Nor dost thou need to fear us taking *Tithes*, if Mens Laws did give them to us, whatever thou thinkest of us; for thou know'st us not, though thou speak'st evil of us: I wish therefore, both thou and all Men, knew us thoroughly, and our Principles better.

But thou askest, *If I would think thee faultless, if thou deniest me any thing that the Law gives me a Right to?* p. 84.

I Answer freely, *Yes*; and could mention several things, that I should not think thee faulty in denying, though the Law give a Right to them: But I forbear now.

One thing more thou tell'st me, that I said, *Levi was a Child, and had a Twelfth part of the Land*

by

by Birth; asking, *Where I read that?* and saying, *In the Holy Scriptures I may read the quite contrary;* citing *Deut. 10. 4. Josh. 13. 14.* Where is not one word that *Levi* was not a Child, or must not have a Child's Part, or be provided for by the Lord, as he was; besides, I think, the Tenth being freely given him of God, to receive from his Brethren, was as good a Part as the Twelfth Part of the Land, and better. But in this thou shew'st thy self to an Impartial Eye.

Again, Thou say'st, *I little understand the Scripture, when I say, That Levi having a Tenth of the Increase, the poor Widows and Fatherless were to share with him; telling me, There was a Second Tithe appointed, with which they made their Feasts.*

But say I, there was not only a First and Second Tithe, but a Third also, as I have shewn before; and not only the Poor, the Fatherless and Widows, were relieved therewith, but the Stranger also.

But how many Tithes have the Clergy now in England! It's clear, they have not only the Tithe of the Seed, but of Fruits, Roots, &c. yea, of Lead-Ore, as some of them, and others fain would have; and of Coal, and Copper too, it's plain of late: Besides, what call they that, which is paid for Calves, Foals, Hens, for Smoke, Gardens, and for all that are Sixteen Years Old; for Lands, Sheep, Hemp, Flax, Hops, Bees, Pidgeons? &c. And yet the Poor, the Fatherless and Widow

E

have

have no part assigned them thereout, that I know of; but they, whom the Priests take Tithes of, must maintain them to boot; yea, they take it from the Poor, the Widow and Fatherless.

The Question thou callest Wise, *viz. Whether Christ has prescribed such a Rule, to do as we would not be done by?* Thou answerest with another Question, and that sily; but I have answered that before, and so let it pass.

Thy charging me with *Lying*, and saying, *Who knows but a Quaker, that is guided by an unknown Light within, may have a Priviledge above other Men to Lye.*

Truly it's a bad Priviledge, to have a Priviledge to Lye; but thou should'st have taken care thy self, not to have used that Priviledge, as thou hast done by me in thy Book, and my Friends in *England* and *America*, of whom *G. K.* has told several Lyes.

But thou sendest us to the *Snake*, and such-like Authors, for Proof. Should I take that way with thee, and tell all the foul Stories I have read or heard of People of thy Communion, and how I heard, and who reported them, I might fill a Volume. But thy bidding me ask the *Snake*, is as if I should bid thee ask the *Priests* and *Pharisees*, whether *Judas* was an Honest Man.

Thou say'st, *The Quakers are guided by an unknown Light within.* It seems the *Light within* is unknown to thee, which shews plainly thou art *Dark* indeed, and know'st



no *Light* in thee: Gross Darkness indeed, where there is no *Light*! How comest thou to know God and Christ, and to pretend to be a Preacher of Christ, who is the *Light* of the World, and *Enlightens every Man that comes into the World*? Oh thou dark Man! Yea, even Darkness it self, that knowest no *Light* within! The Apostles knew that, God, who commanded *Light* to shine out of Darkness, had shined in their Hearts, to give the *Light* of the Knowledge of the Glory of God, in the Face of Jesus Christ, 2 Cor. 4. 6. But the Eyes of thy Understanding want Enlightning; and thou shewest thy self to be Blind, and Dark, and to have no *Light* in thee. How comes it to be so? Hath not the God of this World blinded thy Mind, 2 Cor. 4. 4. because thou believest not in the *Light*, as Christ said, *John* 12. 35, 36. so that thou canst not walk in it, by reason of thy Ignorance and Unbelief?

And be it known unto thee, *This is that Light in us*, that those Scriptures bear Testimony of, which shines in us; and I wish it was not unknown to thee, nor any Man else. Thy great talk of Reformation in the Nation I hear, but see little of it; and thy Story of a Quaker wronging of thee, because in Conscience he dares not help to hold up *Anti-christian* and *Popish Practices*, thou may'st see is but thy Pounces, as thou callest them.

It seems now thou may'st talk of the Devil's Artifice, and our joyning with the Devil, and the Devil's making use of us, and we acting the

*Devil's part, and what not; for, as thou intimatest, we would, and so would the Devil, strip Religion, and make it poor, and bring Ignorance and Contempt, and destroy the Church, if he could.*

O Man full of Envy and Malice! Must these Invidious Reflections of thine, pass for Civil Language, and thou not be thought to favour of a wrong Spirit? Alas, alas! I pity thy Darknes; for *he that walks in Darknes, knows not whither he goeth.* First pull the Beam out of thine own Eye, and then thou may'st see to pull the Mote out of thy Brother's Eye. But as to True Religion, the Devil cannot make it poor, there is so much Heavenly Treasure that goes along with it. As to the World, Christ said, *My Kingdom is not of it;* and he was poor, and had not where to lay his Head; though the Foxes have Holes, and the Fowls of the Air have Nests: And the Apostles were poor, as Paul testified; yet they made no Body else Poor, but made many Rich, not with Great Benefices, but Rich in Faith. And I tell thee, the Devil knows well enough, that it is not the way to increase Babylon's Dominions to make her Poor, but to Enrich her Merchants, and pay them well for their Ware, and increase their Gain: And thou might'st see how she sprung up, and grew great, and arrayed her self in Scarlet, and what Tithes she adorn'd her self with, if thou wert not in the dark.

But when dost thou undertake to make out thy fictitious Charge against us, *That we*  
teach

teach other Doctrines, than Christ has taught;  
and have prescribed other Rules of Life, than  
what he hath given?

I tell thee, *William*, this is a false Accusation,  
and thou canst never prove it.

But thou sayest, *Christ paid Tribute to Cæsar*.  
What then? This doth not affect us; for we  
never deny'd *Tribute to Cæsar* to this day,  
but readily pay our *Taxes* to the *King* or  
*Queen*, whose Image and Superscription is up-  
on the Money; and as it's called the *King's*  
or the *Queen's Coyn*, so we give unto *Cæsar* the  
things that are *Cæsar's*: But this is not paying  
to an *Hireling*, whose own the Sheep are not,  
and will flee, and leave the Flock, if the Thief  
comes, and takes his Fleece from him.

But *Christ*, say'st thou, teaches us to obey the  
*Laws of the Land*. And who amongst us do  
not obey them, either *Actively* or *Passively*?  
It is strange, that *Christ* should tell his Fol-  
lowers, that they should be brought before *Governours*  
and *Kings* for his sake, for a *Testimony* against them,  
Mat. 10. 18. if they must be actively Obedient  
to all the *Laws* they made: And why should  
they be hated of all Men, for his Names sake, v. 22.  
if they must do what all Men in Power bid  
them do? *Adieu* to Suffering, for a *Testimony*  
against them, if this be so. The *Martyrs* have  
lost their Crowns, and are in a sad and de-  
plorable Case, if this Doctrine be true, which  
thou would'st have us receive, without di-  
stinction. And tho' thou think'st, it's like, that  
this will help thee, viz. *In things that Christ hath*

not forbidden, we may do as the Law bids us : But it will do thee no service, for it is clear, that Christ forbids us to uphold *Superstition, Will-Worship, or Idolatry* ; and the Apostle forbids us to touch, taste, or handle ; of what ? See Col. 2. 8, to 22. Beware, lest any Man spoil you through Philosophy and vain Deceit, after the Traditions of Men, after the Rudiments of the World, and not after Christ : And say I, if no Command from Christ, then it's not after him ; but if they are the Pope's or the World's Rudiments, then they are not after Christ, but after the Pope and the World. But let us proceed, the 14th Verse saith thus, *Blotting out the Hand Writing of Ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross* : Truly it's pity it should be brought into the way again, as it too long has been, either in part or in whole. The Apostle goes on, *Let no Man therefore judge you in Meat or in Drink, or respect of an Holy Day, or New Moon, or Sabbath-Days, which are a Shadow of things to come ; but the Body is of Christ* : And let no Man beguile you of your Reward, in a Voluntary Humility, and Worshipping of Angels, intruding into those things he hath not seen, vainly puff'd up by his Fleishly Mind : And not holding the Head, by which all the Body by Joynts and Bands, having nourishments ministered, and knit together, increaseth with the Increase of God. Wherefore if ye be dead with Christ from the Rudiments of the World, why, as though living in the World, are ye subject to Ordinances ?

verf.



vers. 16, 17, 18, 19, 20. What Ordinances? The Ordinances, say I, of the World, that were never Instituted by Christ. But, saith *W. W.* Are they forbidden? Yes, say I, if Christ ordained them not, *Touch not, taste not, handle not*: Here's forbidding enough, if we had no more; *For they are all to perish with the using*: What are to perish? All the Ordinances or Traditions of Men, and Rudiments of the World, which are after the Commandments of Men, and not after Christ.

Be silent, *William*, henceforward, and charge us no more with that thou lovest and strivest to make us guilty of, viz. *Disobedience*, as thou call'st it, *to what Christ has not forbidden*: For if thou canst bring no Command from him for thy Law of Tithes, it must then necessarily follow, that 'tis but a Rudiment of the World, and a Command of Men, and not after Christ. So then it's clear, we are forbidden to *Touch, Taste, or Handle* of any such things; neither dare we presume to do it, whatsoever we suffer.

Yet this I say, That did you bound your Laws and Ways of Maintenance for your *Priests and Clergy*, so as to content your selves with what they that Hear you, and Receive you, and are of your Faith, and only they, do either give freely, or pay in submission to the Laws made by themselves; and let us alone, that are neither of your *Church*, so called, nor can hear or own you, then you would shew some Moderation. For we are not at all to

be forced and constrained to receive and follow you against our Faith, over which no Man hath Power, or ought to compel us against it: For *what is not of Faith, is Sin*; and no Man ought to force another Man to sin, or else to suffer: Consider of it, and do *as thou would'st be done by*; for *that is the Law and the Prophets*, saith Christ, who is more than all; being Purity, Righteousness, and Truth it self, and admits of nothing contrary thereunto.

'Tis true, he bad his Disciples, when he sent them forth to Preach, *Mat. 10. 14.* to *shake off the Dust of their Feet, for a Testimony against those that would not receive them*; and so may you, if you please: But you ought not to tread us under your Feet, and trample upon us, and sling us into *stinking Holes and Fayls*, as if we were no better than Dogs, because we receive you not. Thus the Innocent is clear'd, and thou art weigh'd in the Ballance, and found wanting.

But one word more concerning G. K. because thou prayest me to explain a Passage about him: I tell thee, One of the Magistrates that was in *America* inform'd me how it was, *viz. That he was put into the hands of an Officer a little while, and ordered not to be put into the Prison*; and when the Court return'd to the Bench, was soon after set at liberty, and all in one day: So here was a Prisoner, but not put into the Prison-House; although he voluntarily went into the Entry thereof, to colour the Signing of his Book from the Prison,

Prison, as I have head it; see *S. J's State of the Case*; and that was my Meaning. But, Crocodile-like, thou watchest to catch, and in thy Envy and Malice labourest to render me more like a Devil than a Man.

Thy next is answered already in part; and I say further, That neither the *Snake* nor thou canst prove, that ever *Ed. Burroughs* was a *Fighter*, or for the Encouraging of any to Fight with Carnal Weapons; nor was there ever any Plot by *Quakers* in *Lancashire*, or any where else. These, and many such-like Stories, are the false Accusations, Lyes and Slanders of our Adversaries.

And as for *Penn*, if thou meanest *William Penn*; I say, I wish thou wast as good a Man as he is; for I know him to be one that Loves and Fears God, and hath Good-Will to all Men, and is ready to his ability do them good: Yet he is far short of his Lord and Master Christ Jesus, who was above all Mankind, and is still, blessed be his Name for ever; yet he was falsely Accused, Belyed, and Misrepresented by his Enemies; and if they did so to the Green Tree, what will they do to the Dry?

As to *Bromfield*, he was long since disown'd by us: But thou askest me, *May a Quaker make use of this Law for the compelling the Payment of Tithes?* Saying, *If he may, how silly art thou in urging the Saying of the Jews?* If he may not, why dost thou permit any of thy Friends to meddle with a Revenue that implies a disowning that Christ is come.

To

To all this I answer, *First*, That I know of none such amongst us, that do meddle with any Revenue of Tithes; nor do I believe that any do, that are owned by us, as sincere Professors of our Faith: But if there should be any, which make an outward Profession only among us, that do, I cannot help it; nor doth Truth permit it: But I must Leave such to God, and his Witnesses in their own Hearts. I take it to be very silly in thee, and to favour of an ill Mind, to ask me such a Question, *Why I permit any of my Friends, &c?* 'Tis as if I should retortingly ask thee, *Why dost thou permit any of thine to Curse, Swear, BlaspHEME, Be Drunk, Commit Adultery, or the like?*

Thy next is sufficiently answered; and yet I tell thee, That there is a great difference betwixt going to Law to defend my Natural, Just Rights and Properties, and having no Right at all, but what the Law of the Land only gives me. And to all thy long Pleas for Law, Law, Law, and Obedience to Law, by which I perceive thou meanest Active Obedience, I have said enough.

As for Magistracy, we own it to be an Ordinance of God, and that Magistrates are his Ministers, who bear not the Sword in vain; and do declare it to be our Faith and Duty to yield Quiet, Peaceable Subjection to the Queen, and all in Authority under her, and to all her Laws, either by Doing or Suffering; and



and that not for *Wrath*, but *Conscience*.

Thou proceedest, That what I argue from the Principle of Love, might do us great service, if we could persuade all Men, that it obliges them to quit their Estates to us; adding, Teach *S. S.* and the rest of your Brethren, to try if they can cajole their Landlords.

*William*, this is not the first drolling and scoffing strain I have had from thee; but what is this to thy Matter? Is not God himself Love? And do we ever shew any Practise, or ever preach any Doctrine, that gives just occasion for such Pounces as these? Have we not been as Good Payers of our Rents to our Landlords, as any Men whatsoever in the Nation? But is this the best Answer I must have? It seems thou darest not venture thyself upon the Principle of Love, in thy Case of Maintenance; no, that would not be great enough, therefore thou art for Law: But let me tell thee, They that are truly sent of God, never wanted, neither Love, nor Food, and Raiment amongst their Brethren, to this Day; though they have many times suffer'd deeply, by some Covetous Priests and Improprators, both by Imprisonments, and Spoiling of Goods, as many that are yet alive can testify: And therefore we esteem the present Toleratation, which God hath bestowed upon us, a Great Mercy; and we are thankful to Him, and the Government, for the Favours we enjoy, and Liberty we have allowed us. But,

*William,*

*William*, we own the Landlord's Right to his Lands to be a Good, Honest, Ancient, Just Right, and of another Nature than thine to Tithes, as before is made apparent.

God is Love, and All-sufficient for those that Love him, and one another in him; and hath never fail'd them that trusted in, and obey'd him; and his Love will out-live thy Law: And if all that profess'd him, dwelt in Love, there would need no Law to force Maintenance. It was when Men departed from the Spirit of God in themselves, and followed their own Inventions, that Love waxed cold; and those that would still seem to be of God; and are not, and to come in the Love of God, and do not; but in Love to their own Lusts and Interests, are they that are for forced Maintenance. For not being of God, they do not reach that of God in Men; nor get Love of those, they themselves do not Love; but seek their own Carnal Ends, and leave one Place, when a Greater Benefice calls them to another; and away they go, leaving the Flock to what follows; which shews plainly what they Love.

In thy next thou say'st, *John*, pray thee tell me what thou meanest by those General Rules thou insistest on, which condemn those that are Busy-Bodies, and work not at all; and require, that with Quietness they Work, and eat their own Bread: He that will not Work, let him not Eat?

*Answer;*

*Answer* ; I mean no other than what the Apostle meant ; and so thy Quarrel for this, is not with me, but him, *2 Thess.* 3. 10, 11, 12. But for want of something to Reply, thou askest me, *Would you send your Landlords into the Field, with a Sythe and a Spade ? Would it not be a fine World, if God's People could thus triumph over those Lazy Persons, who live upon Honest Mens Labours, and work not at all ?* These are thy words ; and Landlords need not thank thee for the Title thou puttest upon them : But are these the Men *Paul* only meant ? No, say'st thou, *I insist upon them as General Rules* ; and if so, then they will reach thee : For if thou readest the Chapter before-cited, thou may'st find who were chiefly intended, *namely*, Such as did walk disorderly amongst them, and not after the Traditions of the Apostles, who had not behaved themselves disorderly, but worked : For those Idle Persons, the Apostle speaks of, were such as pretended to be something like the *Apostles*, and were not ; but were Busie-Bodies, and meddled with that which did not belong to them : And there are too many of these Lazy Persons at this day, that will not work, but are very busie to get from others what they Labour hard for.

But say'st thou, *I hope, John, you would be kinder to us, who, you know, are stiled God's Labourers ; and, as St. Paul tells you, are worthy of our Hire.*

Ah,

Ah, *William*, do I know you are stiled *God's Labourers*? Did I ever tell thee so? Surely thou little heedest what thou say'st now: For thou confessest, in thy next words to me, *You own us not to be sent of God, and are no Ministers of Christ*; and in the next Page thou say'st, *If you do allow us to be sent of God and Christ's Ministers*: What Confusion is this? What is it thou dost aim at?

Again, *But if you do allow us to be sent of God, and Christ's Ministers, why do you endeavour to seduce our People from us, and gather Flocks out of Christian Flocks, which never any but Seducers and false Teachers ever did.*

A deal said in a little room, *William*; but I do not remember, that I ever said, that I own'd you to be sent of God, or that you were *Christ's Ministers*; and thy own words in another place shew the contrary, where thou say'st, *You tell me, you own us not to be sent of God, &c.* and so thou art running to and fro, to catch something if thou could'st. But what is it thou would'st have? Doth not Most Part of the Nation know what we own you to be? But nevertheless, thou would'st fain hedge in thy Tithes, if possible, though we own you not. And therefore thou queriest, *How can you, upon your own Principle, deny us a just Right to our Tithes, as Men?* Ah, *William*, take away all that you hold your Tithes by, and we shall not be so troubled with you for Tithes, and that thou knowest. Make no Pretence to be Sent of God, and to be



the Ministers of Christ, and then the Law will  
 take no notice of you, to give you *Tithes*.  
 But the Law will defend such Rights as  
 you may have, as Men, and Natives of the  
 Land, and Subjects under its Government,  
 and not pretending to be Priests. For I still  
 make a difference between a Man, that is a  
*Common Subject*, or *meerly a Man*, and a *Clergy-*  
*man*, as such; yet those Civil Rights that a  
*Clergy-man* may have, as aforesaid, his being  
*Clergy-man* doth not hinder him of the  
 Benefit of the Law to maintain him in: And  
 had I thought I should have been put in Print,  
 so unfairly as I was by thee, I should have  
 been more expresse in delivering my Judgment  
 in my former Letters.

But why am I a *Seducer*? How dost thou  
 make that appear? Whom of thy Flock have  
 I seduced? Either make it out, or own thy self  
 a false Accuser; for till then, I think I need  
 not regard thy Charge. I am sure, I have  
 got no Corn, Hay, Cattell, &c. from any of  
 thy Flock; and that is a very good sign, that  
 a Man is no Seducer, who seeks no Self-Ends;  
 but works for his Living, as my Neighbours  
 know I have done.

The next thing thou speakest of, is an-  
 swered in part, where I told thee what Mis-  
 sion true Ministers have, viz. *That they are*  
*Sent of God, and Fitted and Furnished by him,*  
*for the Work he sends them to do:* And though  
 they are approved of by the Church, yet 'tis  
 because

because the Lord owns them, as in *Acts* 13. 2. and appoints them their Work, and goes with them, and will do to the end of the World, according to his Promise, *Mat.* 28. 20.

But thou repliest, *It is an easie matter to say, a Man is sent of God, as all False Teachers have pretended.* Truly I think 'tis not very easie for a *False Teacher* to say so; for he knows, or at least might know, if he resist not the Holy Ghost, that he Lyes when he saith so. But it may be such a Man will strain hard for worldly Riches, Honours and Preferment; which is such a *Bait*, that if False Teachers, Deceivers, and those that run, and are not sent of God, were not tempted with, there would not be so many Proud, Covetous, Drunken, Wicked Priests as there are; see Doctor *Burnet* of the *Earl* of *Rochester*, and his Preface to the Second Part of the *Reformation*.

Thy next is a great Stroke, as thou pretendest, upon me, to leave *T. S.* so in the Lurch, as I did, in turning him over to thee, for to answer thy Question, *Whether his Light be the same with mine?* And how it comes to pass, that his, without mine, is not sufficient to defend his Conscience?

*William*, I wish my Friend *T. S.* be never worse put to it, than he would have been to have answer'd thy Question: However thou hast a mind to shew thy Art and Trick upon me; yet I tell thee, *The Lord is my Light and my Salvation*; and so he is my Friend's, and is sufficient to defend his Conscience, without

me,

me, or thee either; yet I see not, but why I may, in Brotherly Love to T. S. write an Answer to a Letter or Letters for him, either to thee, or any other Man, and no Disparagement to his *Measure of Light and Grace* neither: For every Man is not Gifted alike for *Quantity*, though in *Quality* the Light or Grace is one in all. I hope it is no Hurt to serve one another in Truth and Love, as we are able. Yet, let me tell thee, I question not but he hath that in him, which is sufficient to carry him through all the Exercises he meets with, and to help him to *Keep a Conscience void of Offence, both towards God and Men*: And it is of the Lord's Mercy that he knows it, or else he had still been Servant to Man: The Lord's Strength is manifest in such weak Vessels, as his and mine; and therefore, through the Riches of his Love to us in Christ Jesus, we can say, as some did of old, *Though we cannot Dispute and Reason, like Scholasticks; yet we, by God's assistance, can Suffer*. And as my Friend knows God's Gift in himself, and abides therein, he knows mine, that is given me of God also, in *Measure*: So that thy Taunt of a *Will with the Wisp*, I value not.

Thy next Question is, *Whether it be the part of a Conscientious Man, to give himself up to an Implicit Conduct, when those that lead him may have bad Motives*.

This I answer'd in part before, and do now say positively, *It is not*: And therefore it is that

T. S. refuses thy blind Conduct; for knowing the Lord to be his Teacher, he is become a Follower of him; and thou ought'st not to be offended for that. And as for such Men, as take upon them to be Conductors and Leaders of others, but have had Motives, I wish thou may'st look to it; for certainly those that seek the *Fleece* more than the *Flock*, have bad Motives; and as it appears, that in Ages past there have been too many such, so there are still, of which Number it were well if thou could'st acquit thy self.

But thou makest a fair Flourish, and say'st, concerning thy self and Brethren, *We lead not our People implicitly*. It seems thou reckonest thy self a Leader then; but surely a very dangerous One, as thy own words testify; for thou sayest, *We do not pretend to an Infallible Light within us, but are dark Creatures*. And though thou pretendest, *We Exhort People to hear us, no farther than what we Teach is agreeable to the Holy Scriptures*; yet suppose some one of thy Hearers should believe, that thou dost Exhort farther than is agreeable to the Holy Scriptures, who must be Judge of thy Exhortation? He believes thou dost, and therefore leaves off hearing thee any more. Wilt thou quit him of his Tithes, and not force him to help to maintain thee to Lead others, as he truly believes, directly contrary to the Holy Scriptures? Why, let him chuse whether he will have any of thy Matter, or Manner of Conduct, or no, he must pay for it.



t: And he, if he do pay for it willingly, looks upon himself to be guilty, and to sin against God, in helping to hold up a False Teacher, a Deceitful Worker, who with good Words and fair Speeches, deceives his Simple Followers; and therefore he chooses rather to suffer, than maintain such a Leader; which was the Case of some of the Holy Martyrs. Yet if the Priests must be their own Judges, and have Law to compel Maintenance from People, against the clear Evidence of their own Faith and Conscience, I think this is an Unreasonable and Unrighteous Law; and as Babylon rose by that means to her Exorbitant Power and Grandeur, so take that away, and she will quickly fall again.

But a little more to that dangerous Tenet of thine, viz. *We do not pretend to an Infallible Light within us.* What then, William? Ye do not, it seems, pretend to God, who is Light, 1 John i. 5. and is *Infallible*; without *Variable-ness*, or *Shadow of Change*, Jam. i. 17. and is *in us*, according to his Promise, Levit. 26. 12. & 2 Cor. 6. 16. Ye do not pretend to Christ, who is *the Light of the World*, John 9. 5. and who is *God over all blessed for ever*, Rom. 9. 5. and so *Infallible*. Again, He is *in All*, Col. 3. 11. but more especially in his People; *I in them*, John 17. 23, 26. And therefore the Apostle Paul puts the *Corinthians* upon a particular Search, as to this matter; saying, *Examine your selves; whether ye be in the Faith; prove your own selves, know ye not your own selves;*

selves, how that Jesus Christ is in you, except ye  
 be Reprobates, 2 Cor. 13. 5. Ye do not pre-  
 tend to the Spirit of God neither; for the  
 Spirit of Truth is God, and Infallible, and  
 dwelleth in the Hearts of the Faithful: Know  
 ye not, that ye are the Temple of God, and that  
 the Spirit of God dwelleth in you? 1 Cor. 3. 16.  
 For these are evident Deductions from thy  
 Assertion: Whereby thou hast excluded thy  
 self and Brethren from having any thing of  
 God, Christ, or the Holy Spirit, in you; for  
 God is Light, Christ is Light, and the Holy  
 Spirit is Light, yea, Infallible, and within too,  
 being one with the Father and the Son; For  
 these Three are One, 1 John 5. 7. Now all things  
 that are reprov'd, are made manifest by the Light;  
 for whatsoever doth make manifest, is Light, Eph.  
 5. 13. And it is God, that searcheth the Heart,  
 and tries the Reins, Jer. 17. 10. and declares unto  
 Man what is his Thought, the Lord, the God of  
 Hosts is his Name, Amos 4. 13. He hath shew'd  
 thee, O Man, what is good; and what doth the  
 Lord require of thee, but to do Justly, to love  
 Mercy, and to walk Humbly with thy God?  
 Mic. 6. 8. see also 2 Cor. 6. 15, 17. and Rom. 1.  
 19. The Lord God and the Lamb are the  
 Light of his Church and People, as 'tis said  
 Rev. 21. 23. The City had no need of the Sun,  
 neither of the Moon, to shine in it: for the Glory  
 of God did lighten it, and the Lamb is the Light  
 thereof. And vers. 24. The Nations of them which  
 are saved, shall walk in the Light of it.

Now here it is clearly prov'd, that the Church and People of God, have an *Infallible Light within them*: But this thou makest no Pretence unto, it is an *Unknown Light* to thee; and therefore it must needs be very dangerous to follow thee: For they that walk in *Darkness*, know not whither they go. How should they that follow thee, avoid falling into the Ditch, or thy self either? Therefore 'tis high time for thee and thy Followers to see into your States, and turn from *Darkness* to that *Light*, wherein the Saved of all Nations do and shall walk; for it is the *True Light*, which John saith, *Lighten every Man that cometh into the World*, chap. 1. 9. And this was the Message which the Apostles heard, and did declare unto others, viz. *That God is Light*, 1 John 1. 5. And Christ preached himself the *Light of the World*, John 8. 12. And this I desire that T. S. may follow all his Days; for it is the *Light of Life*, and the *Life is the Light of Men*, John 1. 4. And not such Dark Creatures, as confess they have no *Infallible Light within them*; but make a Mock at it, saying, *We do not pretend to an Infallible Light within us*; and tell the People, that what we deliver in the Name of the Lord, they must receive it as a *Divine Truth*, though we vilifie the Scriptures, and stile them *Dust and Serpents Meats*.

Truly William, if ye do stile the Scriptures so, you would appear bare-fac'd Enemies to God indeed; and so would any others, if they

they should do the like: But Deceivers and Seducers are more subtil, than to appear openly against the Scriptures; though they never walk according to the Laws of God or Men, further than they see it conducing to their Self-Interest and Advantage.

But, *William*, do ye not deliver what ye do (to the People, when ye Preach to them) in the Name of the Lord? No, say'st thou, *we do not pretend to an Infallible Light within us*; so that by thy own Confession, ye are out of God, out of Christ, and his Holy Spirit; and therefore out of his Name and Power, and so go on in your own Name and Strength, in your own Wisdom, Arts, and Learned Acquirements; being made Ministers, not as *Paul* and the *Apostles* were, by the Will of God, but by the Will of Man: And so ye speak of your selves, and not as the *Oracles of God*, or as of the *Ability which God giveth*. 1 Pet. 4. 11.

There is one Question more, which, amongst some Impertinencies about T. S. thou askest me, and is answered before, *Hast thou a Light within thee, which we dark Creatures want?*

*Ans.* I have told thee already, that the Light, we testifie of, is the true Light which Lighteth every Man that cometh into the World: And shines in Darkness; mark that, but the Darkness comprehendeth it not: And he was in the World, and the World was made by him, and the World knew him not. And to this day he is not known nor received by the Worldly-wise Master-builders, but slighted and rejected by



by them, because he is not of the World. Unto the Jews he is a Stumbling-block, and unto the Greeks Foolishness, 1 Cor. 1. 23. But unto us that believe, saith Peter, he is precious, 1 Pet. 2. 7. And again, Unto them which are called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God, 1 Cor. 1. 24. Thus he was Preach'd by the Apostles, and thus he is Preach'd by a Remnant, whom he hath sent forth, and doth accompany with his Holy Spirit in this Gospel-Day.

Now, William, does it not appear plainly, where this True Light shines, viz. Within, in the Heart and Conscience, and that it manifests all things that are reproveable: Lighteth every Man that cometh into the World: Declareth unto Man what is his Thought; and shews him what is good, and what the Lord requires of him: And that, that which may be known of God, is manifest in Men; for God hath shewed it unto them? And yet how is it that thou callest it an Unknown Light, and deridest and scoffest at it, and pretendest not at all unto it? Is not the Reason of thy so doing apparent, because thou lovest it not; but lovest thy own Evil Deeds, the World and Darkness, more than this despised Light of Life; and wilt not receive it, nor bring thy Deeds to it, as thou oughtest to do, and try whether they are wrought in God? So this is the great Cause of Divisions amongst People, that though the Grace of God, which bringeth Salvation, hath appeared unto All Men, and

was the Apostles Teacher ; yet how few, comparatively speaking, come to receive it for their Teacher in this World ? For never since Man departed from it, and turn'd into Lasciviousness, Covetousness, and Men's Inventions, hath it been minded and regarded by Multitudes, as it ought to have been : But having Itching Ears, they heap to themselves Teachers of Man's making, such as please them, and have their Persons in Admiration for Advantage ; and, like the *False Prophets* of old, cry *Peace, Peace*, when there is no Peace, I mean no true Peace of Conscience ; and call *Christian, Christian*, naming the Name of Christ, but do not depart from Iniquity : Yea, they say, as some did in former Times, *That they were Jews, and were not, but were the Synagogue of Satan* ; wherefore the Lord was displeased with them, and spewed them out of his Mouth ; as he will also, in his own Time, deal with those that are such as they were.

Now, Friend *William*, Consider of all these things coolly, in Lowliness of Mind ; and think not thy self too High, Great and Mighty, to be inform'd by a *Peter* or a *John*, though Ignorant and Unlearned Men, in Humane Arts and Languages ; yet have been with *Jesus*, and laid down all to follow him, and do his Will ; unto whom he promised, that they should know of his Doctrine.

The Secrets of the Lord are with them that fear him; the Meek he teacheth in his Way, Giveth Grace unto the Humble; but beholds the Proud afar off, and resists them. Humble thy self therefore under the Mighty Hand of God; for our God is a Consuming Fire.

I am thy Well-wisher, and of all Mankind.

J. G.

## POSTSCRIPT.

THou callest much for a plain Answer to thy Eight Queries, which thou sentest me in thy Third Letter; therefore take it now as follows:

Thou beginnest thus, *What Jesus Christ it is that he preached?* I told thee before; but that it seems would not satisfy thee: And therefore I say, That we preach the same Jesus Christ, that was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, Rose again the third day, ascended into Heaven, and is on the Right Hand of the Majesty on High, and will come to judge Quick and Dead; this is our Intercessor, Advocate with the Father, our Mediator betwixt God and Man, the Man Christ Jesus; this is he, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption, The Author and Finisher

*Finisher of our Faith, our Hope of Glory, our Life, Light, Strength and Salvation; our Captain, Engsign, Deliverer, Preserver and Helper; without him we are as nothing, and can do nothing; He is the Mighty God, the Everlasting Father, the King of Kings, and Lord of Lords. Thus I think I have answered not only thy First Query, but the Three next, all at once.*

But as to thy words, of *Christ being a Man, Only by taking Humane Nature of the Virgin Mary; Where findest thou this term, Only?* I refuse such Unscriptural, Ignorant and Unlearned Questions; and might ask thee, What he was before *Mary* was, seeing he was before *Abraham* was?

As to his being in *Heaven*, I have plainly answered; and as to his being in and with his *People*, I have cleared it before in this Book; and tell thee now again, That he is in us, by his Spirit in our Hearts, and opens our Understandings, and the Eye of our Inward Man to behold his Spiritual Appearance, and our Ears to hear his Divine and Heavenly Voice.

As to thy Fifth Query, I answer, The Revealer of the Will of God, contained in the Holy Scriptures of the *Old* and *New Testament*, is a sufficient Infallible Rule of Faith and Life, and consequently for a Good Conscience; and all Scripture, given by Inspiration of God, is profitable for Doctrine, for Reproof, for Correction, and for Instruction in Righteousness; and is the best Secondary Rule in the World.

Yet



Yet every Command of Christ to his Apostles, both not expressly reach to us; for he commanded them to go into all the World, and Preach the Gospel to every Creature, and to Teach all Nations; which thou would'st think hard Work, and so would many more. And this may serve for an Answer to thy *Sixth Query*.

As to *Rule and Government*, the subject of thy *Seventh Query*, it is spoken to fully before.

As to thy *Eighth Query*, about *Fighting with Carnal Weapons to maintain our Religion*, we are against it; and for thy saying, *We can tell him of some of his Friends that boasted of the Quakers Valour, and what Feats they have done, and of one that lately endeavour'd to Embroil the Kingdom*. I take these to be either thy own Romantick Stories, or of some other of our Adversaries, whose Dirt thou hast gathered up. And I challenge thee to instance, in any one Man, who is owned by us at this day, that is for Fighting with Carnal Weapons, or that hath endeavour'd to Embroil the Kingdom. But if there should be such an one amongst us, which I know not of, and thou dost, conceal him not, but publickly detect him: For we have no Unity with that Spirit, which leads to such Practices. However, remember there was a *Judas* among the Twelve; and I could tell thee many true and sad Stories of Men of thy own Profession; but I take no pleasure in Recrimination.

J. G.

F I N I S.

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